

Suttanta Piṭaka
AṄGUTTARA NIKĀYA
Collection of Numerically Graduated Discourses
A TRANSLATION OF
PAÑCAKA NIPĀTA PĀLI
(DIVISION OF FIVE-FACTOR DISCOURSES)

Translated by
U NYI NYI



Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana
YANGON, MYANMAR

Sāsana: 2548

2005

Myanmar Era:136

Suttanta Piṭaka
AṄGUTTARA NIKĀYA
Collection of Numerically Graduated Discourses
A TRANSLATION OF
PAÑCAKA NIPĀTA PĀḲI
(DIVISION OF FIVE-FACTOR DISCOURSE.)

Translated by
U NYI NYI



Edited by
The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana
YANGON, MYANMAR

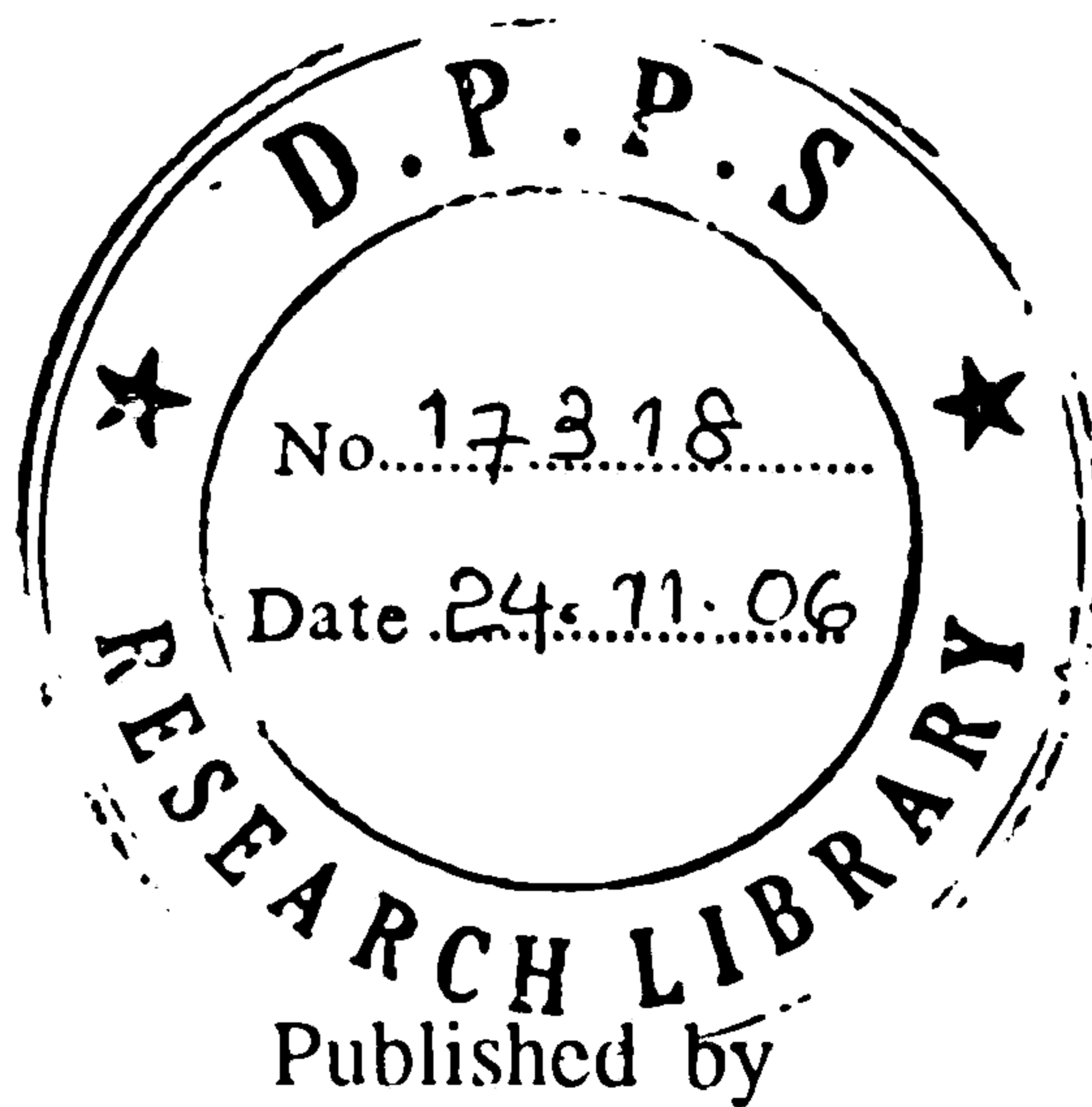
Department for the Promotion and
Propagation of the Sāsana

2005 1000 Copies

The contents of this work may be reproduced or translated
with the prior permission of the Department for the Pro-
motion and Propagation of the Sāsana

YANGON, MYANMAR

Printed in the Union of Myanmar at



U Tun Myan Aung (Temporary Regd. No. 549)
Deputy Director-General, D.P.P.S.

FOREWORD

It is with great pleasure that we now present to our readers, the translation of Pañcaka Nipāta from Aṅguttara Nikāya. This is the division of five-factor discourses from Aṅguttara Nikāya. This follows Catukkha Nipāta, the division of four-factor discourses, which was published by us in 2003.

We hope that this book will receive a warm welcome from our readers and that it will prove to be of benefit to all readers, both at home and abroad.

(Dr. MYO MYINT)

Director-General

Department for the Promotion and
Propagation of the Sāsana

Kaba-Aye, Yangon

Dated:----- October 2005

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly

Self-Enlightened

* * * * *

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmas venerate the Buddha because the Buddha is the Supreme One who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Paññā* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

INTRODUCTION

According to Piṭaka classification, the Suttanta Piṭaka consists of five Nikāyas or Collections. These are Dīgha Nikāya or Collection of long discourses of the Buddha, Majjhima Nikāya or Collection of middle length discourses, Saṃyutta Nikāya or Collection of groups of connected discourses, Aṅguttara Nikāya or Collection of numerically graduated discourses and Khuddaka Nikāya or Collection of miscellaneous suttas, as accepted by the Sixth International Buddhist Synod of 1954-1956.

Aṅguttara Nikāya

The Aṅguttara Nikāya consists of eleven nipātas or collections ranging from the first collection consisting of one factor discourses dealing with one dhamma or subject matter, going up to eleven factor discourses, dealing with eleven dhammas or subject matters. These eleven nipātas are divided into three books or volumes. In the first book are the Collection of one factor discourses (Ekaka Nipāta), Collection of two factor discourses (Duka Nipāta), Collection of three factor discourses (Tika Nipāta) and Collection of four factor discourses (Catukka Nipāta). In the second book are the Collection of five factor discourses (Pañcaka Nipāta), Collection of six factor discourses (Chakka Nipāta), and Collection of seven factor discourses (Sattaka Nipāta). In the third book are the Collection of eight factor discourses (Aṭṭhaka Nipāta), Collection of nine factor discourses (Navaka Nipāta), Collection of ten factor discourses (Dasaka Nipāta) and Collection of eleven factor discourses (Ekādasaka Nipāta). The Department for the Promotion and Propagation of the Sāsana has already published three books from Aṅguttara Nikāya. The first book containing the English translation of the Ekaka

Nipāta and Duka Nipāta Pāḷi was published in December 2000. This was followed by Tika Nipāta published in December 2001 and by Catukka Nipāta published in the year 2003.

Pañcaka Nipāta

The present book contains translations of five factor discourses as given in the Pañcaka Nipāta of Aṅguttara Nikāya. In this collection there are twenty-six vaggas or divisions, plus three groups of peyyālas, viz. Sammuti Peyyāla, Sekhapada Peyyāla and Raga Peyyāla. The twenty-six vaggas contain two hundred and sixty suttas or discourses.

Some Examples of Discourses

(1) Five Powers of Ariyas who are training themselves for Arahatsip (Sekkhas)

The discourses given in Sekkhabala Vagga and Bala Vagga deal mainly with these powers or strengths. The Buddha has stressed the importance of these powers. They are the power of conviction (saddhā), the power of shame to do evil (hiri), the power of fear to do evil (ottappa), the power of effort (vīriya), and the power of wisdom (paññā). Of these five powers of the Ariya training himself for Arahatsip, the power of wisdom is the loftiest; it is the pinnacle (Kūṭa Sutta, sutta no.12). The stress actually is on discipline and training. The Tathāgata himself, when fully endowed with the above five powers, claims to have attained supreme Buddhahood, makes bold utterances in assemblies and sets rolling the Wheel of the Dhamma (Annaussuta Sutta, sutta no.11).

Therefore, we should practise so that we may attain the above powers. The bhikkhu who possesses these five powers will be able to live in ease without hardships, anguish and burning pain.

(2) Benefits of giving out of charity (dāna). The Buddha has stressed the importance of giving out of charity (kindness) in many instances. Sumana Sutta (sutta no. 31) is an example. In this sutta, the Buddha points out that two disciples of the Buddha might have equal conviction, equal morality and equal wisdom, but one is inclined to give out of charity, the other is not. On the dissolution of their bodies at death, both are reborn in the deva world, but the one given to charity can surpass the one not given to charity in respect of life span, appearances, happiness, attendants, and power. Similarly, in this world, one who is endowed with morality, who believes in giving out of charity, surpasses those who are stingy.

In the Buddha's discourse to Sīhasenāpati (sutta no. 34) it is clearly stated thus: "The generous giver, on the dissolution of his body at death, will be reborn in a good destination, the happy world of the devas". Further, the generous giver is held in affection by many, approached by many. He attains fame and his attendants multiply (Dānānisaṃsa Sutta, sutta no 35), and Kāladāna Sutta (sutta no 36) and Sappurisaḍāna Sutta (sutta no 148) also deal with charity. Dānānisaṃsa Sutta deals with benefits of giving out of charity, Kāladana Sutta deals with timely giving out of charity and Sappurisaḍāna Sutta is about charity by the virtuous.

(3) Coming into wealth: Ādiya Sutta (sutta no. 41). The Buddha delivered this discourse to Anāthapiṇḍika in Sāvattṥī. There is the noble disciple who has acquired much wealth through industry and effort, through physical exertion and sweat and through lawful means. Having come into such wealth, with that wealth, the man makes himself happy and pleased, leading a comfortable life. He makes his parents, his wife and children and his slaves and workmen happy and pleased. (i)

Next, he makes his friends and acquaintances happy and pleased, leading a comfortable life. (ii)

Next, he makes himself happy by safeguarding his wealth from danger on account of fire, water, the ruler, thief and undeserving heirs.(iii)

Next, he makes five kinds of gift, to his relatives, to guests, to deceased relatives, to the ruler and to the devas.(iv)

Next, he makes noble offerings to samaṇas and brāhmaṇas who are free from intoxications and unmindfulness.(v)

Living thus under conditions of wealth, the noble disciple enjoys his wealth, safeguards his wealth from danger, supports his parents, his wife and children and those who are endowed with morality. This noble disciple wishes to have wealth for certain ends and his wish is fulfilled. He comes to be established in the Dhamma of the Virtuous. He is praised in this very life and rejoices in the deva world after he has passed away. This was his wealth well spent; he has enjoyed the benefits of his wealth.

Bhoga Sutta (sutta no. 227) also deals with the same subject of wealth.

(4) Duties of young brides(Uggaha Sutta, sutta no. 33). Once Uggaha, grandson of Maṇḍaka, requested the Bhagavā to admonish and instruct his young daughters, who will have to join their husbands' families, so that they may prosper and be happy for long. Here are some of the instructions given by the Bhagava to those young ladies.

“Get up from bed before your husband, retire to bed after him. Be obedient to your husband's wishes, be pleasing in your conduct, loving in speech, pay due respect to the parents of your husband. Be competent in management of the business of your spouse. Be skilful in handling domestic

affairs, i.e., management of the household. Do not forget to respect and cherish all those people who are respected and esteemed by your husband”.

Then in conclusion the Bhagavā gave this brief description of a good wife: “A good wife is energetic, diligent and is not indolent. She does what pleases her husband, attends to his wishes. She keeps and looks after the property amassed by her husband. Such a wife is reborn in the realm of Manāpakāyika devas, devas with delightful forms.”

(5) Duties of children towards their parents (Putta Sutta, sutta no. 39). Parents bring up their children with much tender care and loving kindness. They place great hopes on their children, they expect their children to grow up into good, responsible and respectable citizens, who will also maintain their parents in their old age.

In this sutta, the Bhagavā points out that parents expect that the children whom they have bred and brought up will maintain them in their old age and attend to their affairs, that their lineage will last long and that their children will be good, deserving heirs to them. They also expect that when they pass away from this life, their children will offer alms on behalf of the deceased parents and share the merits with them.

The children who obey their parents' admonition, who maintain their parents for having nurtured them, who perpetuate their lineage and who are endowed with conviction and morality are, indeed, worthy of praise. They are the ones who have done their duty towards their parents, their benefactors.

(6) Offences. The Bhagavā constantly reminds his bhikkhu disciples not to be careless in going about in life. They should be careful in all their actions, physical, verbal and mental. For example the Bhagavā warns the bhikkhus

not to give their discourses as if they were singing a song, because that would destroy concentration (Gītassara Sutta, sutta no. 209). They are also not to use abusive words, they should not be too talkative nor too impatient (sutta no. 215, 216).

There are also more serious offences which the bhikkhus should not commit. (Thus the Bhagavā said: A bhikkhu should not cause any dispute among the Order of bhikkhus; that is a serious offence under the Vinaya rules. (sutta no. 212). Again, for a bhikkhu visiting houses without informing another bhikkhu, is a serious offence, sitting alone with a female in seclusion or in concealment is also an offence, teaching the dhamma to a female in a secluded place (for more than the duration of five or six words) is also an offence. These are offences under the Disciplinary (Vinaya) rules. (suttas 225, 226). If a bhikkhu constantly sees a female he becomes intimate with her. This intimacy is likely to lead to complications in the future. As a result of this intimacy (1) the bhikkhu's mind sinks into lust, (2) he no longer takes delight in the Noble Practice, (3) he commits offences under the Vinaya rules, (4) later he renounces the training, and (5) he returns to lay life. These are the five kinds of faults for a bhikkhu who visits houses and stays for long in those houses, thus getting involved in intimate relationship with a female. (said the Bhagavā).

(7) Morality: A person who is lacking in morality or whose morality has declined is an immoral person, a person who is endowed with morality is a moral or virtuous person, a Sappurisa.

An immoral person is one who does not observe the five moral precepts. He takes the life of living beings, he takes what is not given, he conducts himself wrongly regarding sense pleasures, he speaks what is not true and he

indulges in fermented beverages and liquors, which are the cause of heedlessness. The consequences of being immoral as given in 'Discourse on Morality' (sutta 213) are as follows: (i) He will encounter loss of wealth through heedlessness (ii) the ill fame of his will arise and spread widely (iii) he approaches assemblies of rulers, brahmins, householders etc with timidity and dejected face (iv) he dies with a clouded and bewildered mind (v) on the dissolution of his body at death he will be reborn in niraya as if he were carried and placed there (Niraya Sutta, sutta 145, 173).

(8). One who abides with the dhamma (Paṭhama Dhammavihari Sutta and Dutiya Dhammavihari Sutta, sutta 73, 74). In these two suttas, the Bhagavā points out thus: (i) a bhikkhu learns much of the dhamma, he has learnt the nine divisions of the Dhamma (i.e. Navingasatthusasana) comprising discourses (sutta), mixed prose and verse (geyya), expositions in prose (veyyākaraṇa), verses (gāthā), joyous utterances (udāna), sayings (itivuttaka), Buddha's birth stories (jātakas), marvellous phenomenon (abbhutadhamma) and edifying replies to questions (vedalla). This bhikkhu neglects to practise meditation for calming the mind within. He also does not know with insight the meaning of these dhammas beyond mere learning. He is not one who abides with the dhamma. (ii) And again, a bhikkhu teaches others in detail the dhamma that he has listened to and learnt; but he does not know with insight the meaning of these dhammas beyond mere teaching. He also is not one who abides with the dhamma. (iii) And again, a bhikkhu recites in detail the dhamma that he has listened to and learnt; but he does not know with insight the meaning of these dhammas beyond mere recitation. He also is one who abides with the dhamma. (iv) And again, a bhikkhu engages himself in the initial application of the mind (vitakka), and in the sustained application of the mind (vicāra), but he does not know with insight the meaning of these dhammas

beyond that (mere pondering). He is also not one who abides with the dhamma. (v) On the other hand, a bhikkhu who learns the dhamma (Naviṅgasatthusāsana) thoroughly and does not neglect to practise meditation for calming the mind within and also knows with insight the meaning of these dhammas is one who abides with the dhamma.

Conclusion: The above are examples of suttas chosen at random from Pañcaka Nipāta of Aṅguttara Nikāya. The examples from Sekhabala Vagga and Bala Vagga deal mainly with the powers or strengths of the Ariya training himself for Arahatsip. The other sutta examples have been chosen to bring out the benefits of generosity or charity; beneficial use of wealth acquired through industry and effort and through lawful means; duties of young brides; duties of children towards their parents; the disciplinary rules for bhikkhus and also the benefits of observing the five moral precepts and the evil consequences of lack of or breach of the five moral precepts.

Finally, we wish to remind the reader to remember what the Tathāgata said in concluding the Dutiya Dhammavihāra Sutta (sutta no. 74). The Bhagavā said, “Bhikkhus, what should be done out of compassion by a teacher for the welfare of the disciple through endless compassion, that I have done for you. Bhikkhus, there are these places at the foot of trees, there are these secluded places. Bhikkhus, meditate. Do not be unmindful! Do not be remorseful later! This is my instruction to you”. The message of the Tathāgata is quite clear. The Tathāgata wishes his disciples to practise meditation for calming the mind within and learn the dhamma until he knows with insight the meaning of the dhammas beyond mere learning, beyond mere teaching, beyond mere recitation etc.

Having tasted this much of the dhamma, we do hope that the reader will be pleased to go through the text and get the full flavour and essence of the dhamma taught by the Tathāgata for the benefit, welfare and happiness of all mankind.

May the Buddha's Teaching Shine Forth like the Radiant Sun.

The Editorial Committee

Dated 17th Feb 2005

Department for the Promotion and

Propagation of the Sāsana

Ministry of Religious Affairs

Kaba Aye Pagoda Road

Yangon, Myanmar.

MYANMAR PITAKA ASSOCIATION

EDITORIAL COMMITTEE

Chairman	... U Shwe Mra, B.A., I.C.S. Retd., Former Special Adviser, Public Administration Division, E.S.A, United Nations Secretariat.
Members	... U Myint Too, B.Sc., B.L., Barrister-at-law, Vice-President, All Myanmar Buddhist Association. DAW MYA TIN, M.A., Former Head of Geography Department, Institute of Education, Yangon.
Doctrinal Consultatant	... U Kyaw Htut, Dhmmācariya; Former Editor-in-chief of the Board for Burmese Translation of the Sixth Synod Pāḷi Texts.
Chief Editor	... U Myo Min, M.A., B.L., Former Professor of English, Yangon University.
Editors	... U Tin U, B.A., B.L. <i>Mahāsaddhammajotikadhaja</i>
Editor and Secretary	... U Tin Nwe, B.Sc.

Department for the Promotion and Propagation
of the Sāsana

EDITORIAL COMMITTEE

- | | |
|-----------------------|--|
| Chairperson | - DAW MYA TIN, M.A.,
<i>Mahāsaddhammajotikadhaja</i> ,
Head of Geography Department,
Institute of Education (Retd.) |
| Doctrinal Consultants | - U AYE NAING, B.A.,
Dhmmācariya, <i>Mahāsaddhamma-</i>
<i>jotikadhaja</i> , Assistant Director,
Department of Religious
Affairs (Retd.) |
| Members | - Daw Mya San Aye, M.B.,B.S. (Ygn),
F.R.C.O.G (U.K) |
| | - U KHIN AUNG, B.A.
(English), Staff Officer, D.P.P.S.
(Retd.) |

CONTENTS

I. PAṬHAMA PAÑÑĀSAKA

The First Fifty Suttas

page

i. SEKHABALA VAGGA

1

1. SAMKHIṬṬA SUTTA			
Discourse in Brief	...	...	3
2. VITTHATA SUTTA			
Discourse in Detail	...	...	4
3. DUKKHA SUTTA			
Discourse Concerning Misery	...	...	6
4. YATHĀBATA SUTTA			
Discourse on Being Taken Away	...	...	7
5. SIKKHĀ SUTTA			
Discourse on the Training	...	...	8
6. SAMĀPATTI SUTTA			
Discourse on Arising	...	...	10
7. KĀMA SUTTA			
Discourse concerning Sensual Pleasures	...	...	11
8. CAVANA SUTTA			
Discourse on Falling Away	...	...	12
9. PAṬHAMA AGĀRAVA SUTTA			
First Discourse on Lack of Respect	...	...	14
10. DUTIYA AGĀRAVA SUTTA			
Second Discourse on Lack of Respect	...	...	15

	page
ii. BALA VAGGA	19
1. ANANUSSUTA SUTTA	
Discourse on What was Unheard of Before...	21
2. KŪṬA SUTTA	
Discourse Concerning the Pinnacle ...	22
3. SAMKHIṬṬA SUTTA	
Discourse in Brief ...	23
4. VITTHATA SUTTA	
Discourse in Detail ...	23
5. DATṬHABBA SUTTA	
Discourse on What is Disernible ...	26
6. PUNAKŪṬA SUTTA	
Discourse concerning the Pinnacled Rroof ...	27
7. PAṬHAMA HITA SUTTA	
First Discourse on Goodness ...	27
8. DUTIYA HITA SUTTA	
Second Discourse on Goodness ...	28
9. TATIYA HITA SUTTA	
Third Discourse on Goodness...	29
10. CATUTTHA HITA SUTTA	
Fourth Discourse on Goodness...	30

page

iii. PAÑCAṄGIKA VAGGA 33

1. PAṬHAMA AGĀRAVA SUTTA
First Discourse Concerning Lack of Respect 35
2. DUTIYA AGĀRAVA SUTTA
Second Discourse Concerning Lack of Respect 36
3. UPAKKILESA SUTTA
Discourse on Impurities ... 37
4. DUSSILA SUTTA
Discourse on a Person with No Morality ... 41
5. ANUGGAHITA SUTTA
Discourse on Assistance ... 43
6. VIMUTTĀYATANA SUTTA
Discourse on the Conditions for Emancipation 44
7. SAMĀDHI SUTTA
Discourse on Concentration ... 49
8. PAÑCAṄGIKA SUTTA
Discourse on the Five Constituents of Right
Concentration ... 50
9. CAṆKAMA SUTTA
Discourse on Walking Up and Down ... 56
10. NĀGITA SUTTA
Discourse to Nāgita ... 57

	page
iv. SUMANA VAGGA	61
1. SUMANA SUTTA Discourse to Sumana	63
2. CUNDĪ SUTTA Discourse to Cundī	67
3. UGGAHA SUTTA Discourse to Uggaha	70
4. SĪHASENĀPATI SUTTA Discourse to Sīhasenāpati	73
5. DĀNĀNISAMSA SUTTA Discourse on the Benefits of Giving Charity ...	75
6. KĀLADĀNA SUTTA Discourse on Timely Giving of Charity ...	76
7. BHOJANA SUTTA Discourse on Alms-food	77
8. SADDHA SUTTA Discourse on a Man of Conviction ...	79
9. PUTTA SUTTA Discourse on Children	80
10. MAHĀSĀLAPUTTA SUTTA Discourse containing the Simile of Big Trees	81

v. MUNḌAṚĀJA VAGGA 83

1. ĀDIYA SUTTA
Discourse on Advantage of Coming Into Wealth 85
2. SAPPURISA SUTTA
Discourse on the Righteous Man ... 87
3. ITṬHA SUTTA
Discourse on Desirable Things... ... 89
4. MANĀPADĀYI SUTTA
Discourse on Giving What is Pleasing ... 91
5. PUÑÑABHISANDA SUTTA
Discourse on Outflow of Meritorious Deeds 94
6. SAMPADĀ SUTTA
Discourse on Attainment 97
7. DHANA SUTTA
Discourse on Wealth 97
8. ALABBHANĪYATHĀNA SUTTA
Discourse on Things which cannot be wished for 99
9. KOSALA SUTTA
Discourse to Kosala 103
10. NĀRADA SUTTA
Discourse Given by the Venerable Nārada... 104

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

vi. NĪVARAṆA VAGGA 111

1. ĀVARAṆA SUTTA
Discourse on Obstruction ... 113
2. AKUSALARĀSI SUTTA
Discourse on the Mass of Demeritorious
Dhammas ... 114
3. PADHĀNIYAṄGA SUTTA
Discourse on the Qualities Essential
for Meditation ... 116
4. SAMAYA SUTTA
Discourse on Time for Meditation ... 117
5. MĀTĀPUTTA SUTTA
Discourse on Mother and Son... 119
6. UPAJJHĀYA SUTTA
Discourse Concerning the Preceptor ... 122
7. ABHIṆHAPACCAVEKKHITABBATHĀNA
SUTTA
Discourse on Five Kinds of Reflection that
should constantly be made ... 125
8. LICCHAVI KUMĀRAKA SUTTA
Discourse Concerning Licchavī Princes ... 130
9. PAṬHAMA VUDDHAPABBAJITA SUTTA
First Discourse on the Bhikkhu who has entered
the Order Late in Life ... 134
10. DUTIYA VUDDHAPABBAJITA SUTTA
Second Discourse on the Bhikkhu who
has entered the Order Late in Life ... 134

page

(vii). ii. SAÑÑĀ VAGGA 137

1. PAṬHAMA SAÑÑĀ SUTTA
First Discourse on Perception ... 139
2. DUTIYA SAÑÑĀ SUTTA
Second Discourse on Perception ... 139
3. PAṬHAMA VADDHI SUTTA
First Discourse on Prosperity ... 140
4. DUTIYA VADDHI SUTTA
Second Discourse on Prosperity ... 141
5. SĀKACCHA SUTTA
Discourse on Discussion ... 141
6. SĀJĪVA SUTTA
Discourse on Questioning and Answering ... 142
7. PAṬHAMA IDDHIPĀDA SUTTA
First Discourse on the Basis of Psychic Power 143
8. DUTIYA IDDHIPĀDA SUTTA
Second Discourse on Basis of Psychic Power 144
9. NIBBIDĀ SUTTA
Discourse on Disillusionment ... 146
10. ĀSAVAKKHAYA SUTTA
Discourse on the Extinction of Āsavas ... 147

	page
(viii). ii. YODHĀJĪVA VAGGA	149
1. PAṬHAMA CETOVIMUTTIPHALA SUTTA First discourse on the Benefit of the Emancipation of the Mind... ..	151
2. DUTIYA CETOVIMUTTIPHALA SUTTA Second Discourse on the Benefit of the Emancipation of the Mind... ..	153
3. PAṬHAMA DHAMMAVIHĀRĪ SUTTA First Discourse on One Who Abides with the Dhamma	156
4. DUTIYA DHAMMAVIHĀRĪ SUTTA Second Discourse on One Who Abides with the Dhamma	158
5. PAṬHAMA YODĀJĪVA SUTTA First Discourse Concerning the Warrior ...	160
6. DUTIYA YODHĀJĪVA SUTTA Second Discourse Concerning the Warrior ...	166
7. PAṬHAMA ANĀGATABHAYA SUTTA First Discourse on Dangers of the Future ...	176
8. DUTIYA ANĀGATABHAYA SUTTA Second Discourse on the Dangers of the Future	179
9. TATIYA ANĀGATABHAYA SUTTA Third Discourse on the Dangers of the Future	184
10. CATUTTHA ANĀGATABHAYA SUTTA Fourth Discourse on the Danger of the Future	189

(ix). iv. THERA VAGGA 193

1. RAJANIYA SUTTA
Discourse Concerning Enticing Objects ... 195
2. VĪTARĀGA SUTTA
Discourse Concerning One Who is Free From Attachment ... 196
3. KUHAKA SUTTA
Discourse concerning Deceitful Pretensions... 197
4. ASSADDHA SUTTA
Discourse Concerning One Who Lacks Confidence ... 198
5. AKKHAMA SUTTA
Discourse on One Who Cannot Resist Sense Objects ... 199
6. PAṬISAMBHIDĀPATTA SUTTA
Discourse on One who Has Attained Discriminative Knowledge ... 201
7. SĪLAVANTA SUTTA
Discourse on One with Perfect Morality ... 202
8. THERA SUTTA
Discourse on Theras ... 203
9. PAṬHAMA SEKHA SUTTA
First Discourse on an Ariya Training Himself 206
10. DUTIYA SEKHA SUTTA
Second Discourse on an Ariya Still Training Himself ... 207

	page
(x). v. KAKUDHA VAGGA	211
1. PAṬHAMA SAMPADĀ SUTTA First Discourse on Accomplishment ...	213
2. DUTIYA SAMPADĀ SUTTA Second Discourse in Accomplishment ...	213
3. VYĀKARAṆA SUTTA Discourse on Claim to Arahatsip ...	214
4. PHĀSUVIHĀRA SUTTA Discourse on Abiding in Comfort ...	214
5. AKUPPA SUTTA Discourse on the Unshakeable Dhamma ...	215
6. SUTADHARA SUTTA Discourse on One Who Retains the Teaching	216
7. KATHĀ SUTTA Discourse on the Subject of Discussion ...	217
8. ĀRAÑÑAKA SUTTA Discourse on the Forest Dweller ...	218
9. SĪHA SUTTA Discourse on the Simile of a Lion ...	218
10. KAKUDHA THERA SUTTA Discourse concerning Kakudha Thera ...	220

III. TATIYA PAṆṆĀSAKA

The Third Fifty Suttas

(xi). i. PHĀSUVIHĀRA VAGGA 225

1. SĀRAJJA SUTTA
Discourse on Distress ... 227
2. USSAṆKITA SUTTA
Discourse Concerning Contempt and Suspicion 228
3. MAHĀCORA SUTTA
Discourse on the Great Robber ... 229
4. SAMAṆA SUKHUMĀLA SUTTA
Discourse on a Refined and Gentle Samaṇa 232
5. PHĀSUVIHĀRA SUTTA
Discourse on Abiding in Comfort ... 234
6. ĀNANDA SUTTA
Discourse to Venerable Ānanda ... 235
7. SĪLA SUTTA
Discourse Concerning Morality... ... 237
8. ASEKHA SUTTA
Discourse on One Who Has Completed
Training ... 238
9. CĀTUDDISA SUTTA
Discourse on One Who goes About
Unobstructed in the Four Quarters ... 239
10. ARAṆṆA SUTTA
Discourse Concerning Monastic Forest Retreat 240

	page
(xii). ii. ANDHAKAVINDA VAGGA	243
1. KULŪPAKA SUTTA	
Discourse on One who Frequents Houses ...	245
2. PACCHĀSAMANA SUTTA	
Discourse concerning Attendant Bhikkhus ...	246
3. SAMMĀSAMĀDHI SUTTA	
Discourse on Right Concentration ...	247
4. ANDHAKAVINDA SUTTA	
Discourse at Andhakavinda ...	248
5. MACCHARINĪ SUTTA	
Discourse on the Stingy Bhikkhunī ...	249
6. VAṆṆANĀ SUTTA	
Discourse on Praise ...	250
7. ISSUKINĪ SUTTA	
Discourse on the Jealous Bhikkhunī ...	251
8. MICCHĀDITṬHIKA SUTTA	
Discourse on the Bhikkhunī with Wrong View	253
9. MICCHĀVĀCĀ SUTTA	
Discourse on the Bhikkhunī with Wrong Speech	254
10. MICCHĀVĀYĀMA SUTTA	
Discourse on the Bhikkhunī with Wrong Effort	255

(xiii). iii. GILĀNA VAGGA 257

1. GILĀNA SUTTA
Discourse on the Sick Bhikkhu ... 259
2. SATISŪPATṬHITA SUTTA
Discourse on Mindfulness ... 260
3. PAṬHAMA UPATṬHĀKA SUTTA
First Discourse on Attending on the Sick ... 261
4. DUTIYA UPATṬHĀKA SUTTA
Second Discourse on Attending on the Sick 262
5. PAṬHAMA ANĀYUSSĀ SUTTA
First Discourse on Causes of Short Life ... 263
6. DUTIYA ANĀYUSSĀ SUTTA
Second Discourse on Causes of Short Life... 264
7. VAPAKĀSA SUTTA
Discourse on One Who is not Fit to Live
Apart from the Order ... 265
8. SAMANĀSUKHA SUTTA
Discourse on the Happiness of a Bhikkhu... 266
9. PARIKUPPA SUTTA
Discourse on Destruction ... 268
10. VYASANA SUTTA
Discourse on Destruction ... 268

	page
(xiv). iv. RĀJA VAGGA	271
1. PAṬHAMA CAKKĀNUVUTTANA SUTTA First Discourse on Turning the Wheel ...	273
2. DUTIYA CAKKĀNUVUTTANA SUTTA Second Discourse on Turning the Wheel ...	274
3. DHAMMARAJA SUTTA Discourse on the King Who Reigns According to the Dhamma ...	276
4. YASSAMDISAM SUTTA Discourse on Whichever Place...	279
5. PAṬHAMA PATTHANĀ SUTTA First Discourse on Aspiration ...	281
6. DUTIYA PATTHANĀ SUTTA Second Discourse on Aspiration ...	285
7. APPAMSUPATI SUTTA Discourse on Sleeping Little at Night ...	288
8. BHATTĀDAKA SUTTA Discourse on Merely Taking Food ...	288
9. AKKHAMA SUTTA Discourse on Inability to Resist ...	290
10. SOTA SUTTA Discourse on Obeying ...	298

(xv). v. TIKANḌAKĪ VAGGA 303

1. AVAJĀNĀTI SUTTA
Discourse on Scorning ... 305
2. ĀRABHATI SUTTA
Discourse on Breach of Vinaya Rules ... 307
3. SĀRANDADA SUTTA
Discourse at Sarandada Cetiya... 310
4. TIKANḌAKĪ SUTTA
Discourse at Tikaṇḍakī ... 313
5. NIRAYA SUTTA
Discourse on Factors Leading to Niraya ... 315
6. MITTA SUTTA
Discourse on Companions ... 316
7. ASAPPURISADĀNA SUTTA
Discourse on Charity by the Non-virtuous .. 317
8. SAPPURISADĀNA SUTTA
Discourse on Charity by the Virtuous ... 318
9. PAṬHAMA SAMAYAVIMUTTA SUTTA
First Discourse on Moment of Freedom from
Defilements ... 319
10. DUTIYA SAMAYAVIMUTTA SUTTA
Second Discourse on Moment of Freedom
from Defilements ... 320

	page
IV. CATUTTHA PAṆṆĀSAKA	
The Fourth Fifty Suttas	
(xvi). i. SADDHAMA VAGGA	323
1. PAṬHAMA SAMMATTANIYĀMA SUTTA First Discourse on the Stable and Permanent Dhamma	325
2. DUTIYA SAMMATTANIYĀMA SUTTA Second Discourse on the Stable and Permanent Dhamma	326
3. TATIYA SAMMATTANIYĀMA SUTTA Third Discourse on the Stable and Permanent Dhammas	327
4. PAṬHAMA SADDHAMASAMMOSA SUTTA First Discourse on the Corruption of Dhamma of the Virtuous	329
5. DUTIYA SADDHAMASAMMOSA SUTTA Second Discourse on the Corruption of Dhamma of the Virtuous	330
6. TATIYA SADDHAMMASAMMOSA SUTTA Third Discourse on the Corruption of Dhamma of the Virtuous	333
7. DUKKATHA SUTTA Discourse on Bad Speech	336
8. SĀRAJJA SUTTA Discourse on Timidity	342
9. UDĀYĪ SUTTA Discourse Concerning Udāyī	343
10. DUPPAṬIVINODAYA SUTTA Discourse on Things difficult to get rid of...	344

page

(xvii). ii. ĀGHĀTA VAGGA

345

1. PAṬHAMA ĀGHĀTAPATIVINAYA SŪTTA
First Discourse on Dispelling Animosity ... 347
2. DUTIYA ĀGHĀTAPATIVINAYA SUTTA
Second Discourse on Dispelling Animosity... 348
3. SĀKACCHA SUTTA
Discourse on Discussing ... 352
4. SĀJĪVA SUTTA
Discourse on Observing the Bhikkhu Precepts 353
5. PAÑHAPUCCHĀ SUTTA
Discourse on Asking Questions ... 354
6. NIRODHA SUTTA
Discourse on Cessation ... 355
7. CODANĀ SUTTA
Discourse on Reproving Others ... 361
8. SĪLA SUTTA
Discourse on Morality ... 366
9. KHIPPANISANTI SŪTTA
Discourse on Rapid Memorisation ... 368
10. BHADDAJI SUTTA
Discourse to Bhaddaji ... 369

	page
(xviii). iii. UPĀSAKA VAGGA	373
1. SĀRAJJA SUTTA	
Discourse on Timidity	375
2. VISĀRADA SUTTA	
Discourse on Confidence	376
3. NIRAYA SUTTA	
Discourse on Niraya	377
4. VERA SUTTA	
Discourse on Peril	378
5. CAṆḌĀLA SUTTA	
Discourse on Outcasts	380
6. PĪTI SUTTA	
Discourse on Delightful Satisfaction ...	381
7. VAṆIJJĀ SUTTA	
Discourse on Trading	383
8. RĀJĀ SUTTA	
Discourse on Rulers	383
9. GIHI SUTTA	
Discourse concerning Laymen...	388
10. GAVESĪ SUTTA	
Discourse to Gavesī	393

page

(xix). iv. ARAÑÑA VAGGA 399

1. ĀRAÑÑIKA SUTTA
Discourse on Forest Dwelling Bhikkhus ... 401
2. CĪVARA SUTTA
Discourse on Robes ... 402
3. RUKKHAMŪLIKA SUTTA
Discourse on Bhikkhus Dwelling at
the Foot of a Tree ... 403
4. SOSĀNIKA SUTTA
Discourse on Bhikkhus who Dwell at
the Cemetery ... 403
5. ABBHOKĀSIKA SUTTA
Discourse on Bhikkhus who Dwell in the Open 404
6. NESAJJIKĀ SUTTA
Discourse on Bhikkhus who Remain in
the Sitting Position ... 404
7. YATHĀSANTHATIKA SUTTA
Discourse on Bhikkhus who accept
Whatever Living Place is Offered ... 404
8. EKĀSANIKA SUTTA
Discourse on Bhikkhus who Partake the
Alms-Food at One Sitting ... 405
9. KHALUPACCHĀBATTIKA SUTTA
Discourse on Bhikkhus who Refuse all Food
After they Have Had Enough... 405
10. PATTAPINḌIKA SUTTA
Discourse on Bhikkhus Eating only from
the Alms Bowl ... 405

	page
(xix). v. BRĀHMAṆA VAGGA	407
1. SONA SUTTA	
Discourse Concerning Sona	409
2. BRAHMIN DOṆA SUTTA	
Discourse concerning Brahmin Dona ...	411
3. SAṄGĀRAVA SUTTA	
Discourse to Saṅgārava	420
4. KĀRAṆAPĀLĪ SUTTA	
Discourse concerning Karanapali ...	426
5. PIṄGIYĀNĪ SUTTA	
Discourse concerning Pingiyani... ..	429
6. MAHĀSUPINA SUTTA	
Discourse on the Great Dreams ...	431
7. VĀSSA SUTTA	
Discourse Concerning Rains	434
8. VĀCĀ SUTTA	
Discourse on Speech	435
9. KULA SUTTA	
Discourse on the Houses	436
10. NISSĀRANĪYA SUTTA	
Discourse on Conditions for the Deliverance	437

V. PANCAMA PAÑÑĀSAKA

The Fifth Fifty Suttas

(xxi). i. KIMILA VAGGA 441

1. KIMILA SUTTA

Discourse to Kimila ... 443

2. DHAMMASSAṬṬA SUTTA

Discourse on Hearing the Dhammas ... 444

3. ASSAJANĪYA SUTTA

Discourse with the Simile of the Thoroughbred 445

4. BALA SUTTA

Discourse on Power ... 446

5. CETOKHILA SUTTA

Discourse concerning Spikes to the Mind ... 446

6. VINIBANDHA SUTTA

Discourse on Bondage ... 447

7. YĀGU SUTTA

Discourse on Rice Gruel ... 449

8. DANTAKATṬHA SUTTA

Discourse on Toothstick ... 449

9. GĪTASSARA SUTTA

Discourse Given in a Singing Voice ... 450

10. MUTTHASSATI SUTTA

Discourse on Being Without Mindfulness ... 451

	page
(xxii). ii. AKKOSAKA VAGGA	453
1. AKKOSAKA SUTTA	
Discourse on the Bhikkhu Who Is Apt To Abuse	455
2. BHANDHANAKARAKA SUTTA	
Discourse on the Bhikkhu Who Causes Dispute among the Saṃgha	455
3. SILA SUTTA	
Discourse on Morality	456
4. BAHUBHĀṆI SUTTA	
Discourse on the Talkative Person	458
5. PAṬHAMA AKKHANTI SUTTA	
First Discourse on Being Impatient	459
6. DUTIYA AKKHANTI SUTTA	
Second Discourse on Being Impatient	461
7. PAṬHAMA APĀSĀDIKA SUTTA	
First discourse on One not Worthy of Esteem	462
8. DUTIYA APĀSĀDIKA SUTTA	
Second Discourse on One not worthy of Esteem	463
9. AGGI SUTTA	
Discourse on Warming Oneself Before a Fire	464
10. MADHURA SUTTA	
Discourse concerning Madhura Town	464

page

(xxiii). iii. DĪGHACĀRIKA VAGGA 467

1. PAṬHAMA DĪGHACĀRIKA SUTTA
First Discourse on Going on a Long Journey 469
2. DUTIYA DĪGHACĀRIKA SUTTA
Second Discourse on Going on Long Journeys 470
3. ATINIVĀSA SUTTA
Discourse on Long Sojourning... 471
5. PAṬHAMA KULŪPAKA SUTTA
First Discourse on Visitting Houses ... 472
6. DUTIYA KULŪPAKA SUTTA
Second Discourse on Visitting Houses ... 473
7. BHOGA SUTTA
Discourse on Wealth ... 474
8. USSŪRABHATTA SUTTA
Discourse on Meals Cooked Late in the Morning 474
9. PAṬHAMA KANHASAPPA SUTTA
First Discourse on the Cobra ... 475
10. DUTIYA KANHASAPPA SUTTA
Second Discourse on the Cobra ... 477

	page
(xxiv). iv. ĀVĀSIKA VAGGA	479
1. ĀVĀSIKA SUTTA	
Discourse on the Resident Bhikkhu ...	481
2. PIYA SUTTA	
Discourse on Being Loved ...	482
3. SOBHANA SUTTA	
Discourse on One Who Graces His Monastic Dwelling ...	483
4. RAHŪPAKĀRA SUTTA	
Discourse on One Who Greatly Benefits his Monastic Dwelling ...	484
5. ANUKAMPA SUTTA, THE FIFTH	
Discourse on Being Compassionate ...	485
6. PAṬHAMA AVANṆĀRAHA SUTTA	
First Discourse on One Undeserving of Praise	485
7. DUTIYA AVANṆĀRAHA SUTTA	
Second Discourse on One Undeserving of Praise	487
8. TATIYA AVANṆĀRAHA SUTTA	
Third Discourse on One Undeserving of Praise	488
9. PAṬHAMA MACCHARIYA SUTTA	
First Discourse on Stinginess ...	489
10. DUTIYA MACCHARIYA SUTTA	
Second Discourse on Stinginess ...	490

page

(xxv). v. DUCCARITA VAGGA 493

1. PAṬHAMA DUCCARITA SUTTA
First discourse on Committing Evil ... 495
2. PAṬHAMA KAYADUCCARITA SUTTA
First Discourse on Committing Evil Bodily... 496
3. PAṬHAMA VACIDUCCARITA SUTTA
First Discourse on Committing Evil Verbally 496
4. PAṬHAMA MANODUCCARITA SUTTA
First Discourse on committing Evil Mentally 496
5. DUTIYA DUCCARITA SUTTA
Second Discourse on Committing Evil ... 497
6. DUTIYA KĀYADUCCARITA SUTTA
Second Discourse on Committing Evil Bodily 498
7. DUTIYA VACĪDUCCARITA SUTTA
Second Discourse on Committing Evil Verbally 498
8. DUTIYA MANODUCCARITA SUTTA
Second Discourse on Committing Evil Mentally 499
9. SIVATHIKA SUTTA
Discourse on the Cemetery ... 499
10. PUGGALAPPASĀDA SUTTA
Discourse on Devotion to a Person 501

(xxvi). vi. UPASAMPADĀ VAGGA 503

1. UPASAMPĀDETABBA SUTTA			
Discourse on One who is Qualified as a Preceptor	...	...	505
2. NISSAYĀ SUTTA			
Discourse on the Teacher who Provides Tutelage	...	...	506
3. SĀMAÑERA SUTTA			
Discourse Concerning Sāmañera		...	506
4. PAÑCA MACCHARIYA SUTTA			
Discourse on the Five Kinds of Stinginess...			507
5. MACCHARIYAPPAHĀNA SUTTA			
Discourse on Dispelling Stinginess		...	508
6. PAṬHAMA JHĀNA SUTTA			
Discourse on the First Jhāna	...	...	508
7-13. SECOND DISCOURSE BEGINING WITH DUTIYA JHĀNA SUTTA	...	...	509
14. APARA PAṬHAMA JHĀNA SUTTA			
The Next Discourse on the First Jhāna		...	511
15-21. Seven Discourses Beginning with Aparā Dutiya Jhāna Sutta	...	...	512
i. SAMMUTI PEYYĀLA	...	...	517
ii. SIKKHĀPADA PEYYĀLA	...	...	525
iii. RĀGAPEYYĀLA SUTTA	...	...	531
Index	...	...	535

Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA

The First Fifty Suttas

i. SEKHABALA VAGGA

1. Samikhitta Sutta
2. Vitthata Sutta
3. Dukkha Sutta
4. Yathābata Sutta
5. Sikkhā Sutta
6. Samāpatti Sutta
7. Kāma Sutta
8. Cavana Sutta
9. Paṭhama Agāraṇa Sutta
10. Duttiya Agāraṇa Sutta

i. SEKHABALA VAGGA

1. SAMKHAMMA SUTTA

Discourse in Brief

1. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. On that occasion the Bhagavā addressed the bhikkhus, saying “Bhikkhus”. The bhikkhus replied to him: “Venerable Sir”. The Bhagavā said these words:

Bhikkhus, these are the five powers of Ariyas who are training themselves for Arahantship (sekha). What are the five? They are:

The Power of Conviction (*saddhā*)

The Power of Shame to do evil (*hiri*)

The Power of Fear to do evil (*ottappa*)

The Power of Effort (*vīriya*)

The Power of Wisdom (*paññā*)

Bhikkhus, these are the five powers of the Ariyas who are training themselves for Arahantship. Bhikkhus, therefore in this Teaching a bhikkhu should so practise that he will be endowed with conviction which is a power of the Ariyas who are training themselves for Arahantship; that he will be endowed with shame to do evil which is a power of the Ariyas who are training themselves for Arahantship; that he will be endowed with fear to do evil which is a power of the Ariyas who are training themselves for Arahantship; that he will be endowed with effort which is a power of the Ariyas who are training themselves for Arahantship; that he will be endowed with wisdom which is a power of the

Ariyas who are training themselves for Arahātship. Bhikkhus, thus should you practise. (Said the Bhagavā).

Thus spoke the Bhagavā. Delighted, those bhikkhus rejoiced at what the Bhagavā had said.

End of Saṅkhatta Sutta,
the first in this Vagga.

2. VITTHATA SUTTA

Discourse in Detail

2. Bhikkhus, these are the five Powers of Ariyas who are training themselves for Arahātship. What are the five?

The Power of Conviction.

The Power of Shame to do evil.

The Power of Fear to do evil.

The Power of Effort.

The Power of Wisdom.

Bhikkhus, what is the power of conviction? Bhikkhus, in this Teaching an Ariya disciple has conviction; he has conviction in the Magga Insight and perfect Enlightenment of the Tathāgata thus:

“Thus indeed the Bhagavā is worthy of special veneration (Arahāṃ); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of moralot (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas

and men (Sattthā devamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).”

Bhikkhus, this is called the power of conviction.

Bhikkhus, what is the power of shame to do evil? Bhikkhus, in this Teaching, an Ariya disciple has a sense of shame to do evil; he is ashamed to do evil bodily, verbally or mentally and he is ashamed to commit evil and demeritorious deeds.

Bhikkhus, this is called the power of shame to do evil.

Bhikkhus, what is the power of fear to do evil? Bhikkhus, in this Teaching an Ariya disciple shrinks back (from doing wrong), he is afraid to do evil, bodily, verbally and mentally, he is afraid to commit evil and demeritorious deeds.

Bhikkhus, this is called the power of fear to do evil.

Bhikkhus, what is the power of effort?

Bhikkhus, in this Teaching, an Ariya disciple abides with keen effort to give up demeritorious factors and to acquire meritorious factors. In meritorious actions he is vigorous, steadfast in effort and does not ever lay aside his duty.

Bhikkhus, this is called the power of effort.

Bhikkhus, what is the power of wisdom?

Bhikkhus, in this teaching an Ariya disciple has wisdom. He understands the arising and passing away of phenomena. He is endowed with wisdom that can shatter defilements, (kilesās) and that can effectively lead him to the end of dukkha (Nibbāna).

Bhikkhus, this is called the power of wisdom.

Bhikkhus, these are the five Powers of Ariyas who are training themselves for Arahatsip.

Therefore, bhikkhus, in this Teaching a bhikkhu should so practise that he will be endowed with conviction which is a power of the Ariyas who are training themselves for Arahatsip, with shame to do evil; ... with fear to do evil; ... with effort; ... that he will be endowed with wisdom which is a power of the Ariyas, who are training themselves for Arahatsip. Thus bhikkhus, should you practise.

End of Vitthata Sutta,
the second in this Vagga.

3. DUKKHA SUTTA

Discourse Concerning Misery

3. Bhikkhus, a bhikkhu who is possessed of five factors will in this very life have to live in misery accompanied by (physical and mental) hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect rebirth in miserable existences.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu has no conviction; has no shame to do evil; has no fear to do evil; is indolent; lacks wisdom.

Bhikkhus, the bhikkhu who is possessed of these five factors will in this very life have to live in misery accompanied by (physical and mental) hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect rebirth in miserable existences.

Bhikkhus, the bhikkhu who is possessed of the five

factors will in this very life have to live in ease without hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect a happy rebirth.

What are the five?

Bhikkhus, in this Teaching a bhikkhu has conviction; shame to do evil; fear to do evil; effort; wisdom. Bhikkhus, the bhikkhu who is possessed of these five factors will in this very life have to live in ease (physical and mental) without hardships, anguish and burning pain. On the dissolution of his body at death, he should certainly expect a happy rebirth.

End of Dukkha Sutta,
the third in this Vagga.

4. YATHĀBATA SUTTA

Discourse on Being Taken Away

4. Bhikkhus, a bhikkhu who is possessed of five factors will be reborn in niraya as if taken away and placed there.

What are the five?

Bhikkhus, in this Teaching a bhikkhu has no conviction, has no shame to do evil, has no fear to do evil, is indolent, lacks wisdom. Bhikkhus, the bhikkhu who is possessed of these five factors will be reborn in niraya as if taken and placed there.

Bhikkhus, the bhikkhu who is possessed of five factors will be reborn in the deva world as if he is taken away and placed there.

What are the five?

Bhikkhus, in this Teaching a bhikkhu has conviction, shame to do evil, fear to do evil, effort and wisdom. Bhikkhus, the bhikkhu who is possessed of these five factors will be reborn in the deva world as if he is taken away and placed there.

End of Yathābata Sutta,
the fourth in this Vagga.

5. SIKKHĀ SUTTA

Discourse on the Training

5. Bhikkhus, whether a bhikkhu or a bhikkhunī, whoever forsakes the Discipline and returns to lay life, is, in this very life, likely to be justifiably censured on these five grounds which accord with the Buddha's Teaching.

What are the five?

That there is no such thing as conviction in you, with regard to meritorious factors;

That there is no such thing as shame to do evil in you, with regard to meritorious factors;

That there no such as thing as fear to do evil in you, with regard to meritorious factors;

That there is no such thing as effort in you with regard to meritorious factors;

That there is no such thing as wisdom in you, with regard to meritorious factors.

Bhikkhus, whether a bhikkhu or a bhikkhunī, whoever leaves the discipline and returns to lay life, is, in this very life, likely to be justifiably censured on these five grounds, which accord with the Buddha's Teaching.

Bhikkhus, whether a bhikkhu or a bhikkhunī, whoever takes up, in pain and distress, weeping tearfully, the perfect and Noble Practice of Purity, in this very life, is likely to be justifiably praised on these five grounds.

What are the five?

That there is such a thing as conviction in you, with regard to meritorious factors;

That there is such a thing as shame to do evil in you, with regard to meritorious factors;

That there is such a thing as fear to do evil in you, with regard to meritorious factors;

That there is such a thing as effort in you, with regard to meritorious factors;

That there is such a thing as wisdom in you, with regard to meritorious factors.

Bhikkhus, whether a bhikkhu or bhikkhunī, whoever takes up in pain and distress, weeping tearfully, the perfect and Noble Practice of Purity, is, in this very life, likely to be justifiably praised on these five grounds.

End of Sikkhā Sutta,
the fifth in this Vagga.

6. SAMĀPATTI SUTTA**Discourse on Arising**

6. Bhikkhus, for so long as conviction remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of conviction and with the appearance of lack of conviction demeritoriousness can arise.

Bhikkhus, for so long as shame to do evil remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of shame to do evil and with the appearance of lack of shame to do evil, demeritoriousness can arise.

Bhikkhus, for so long as fear to do evil remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of fear to do evil, and with the appearance of lack of fear to do evil, demeritoriousness can arise.

Bhikkhus, for so long as effort remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of effort and with the appearance of indolence, demeritoriousness can arise.

Bhikkhus, for so long as wisdom remains established in meritorious factors, demeritoriousness cannot arise. Bhikkhus, with the disappearance of wisdom and with the appearance of lack of wisdom, demeritoriousness can arise.

End of Samāpatti Sutta,
the sixth in this Vagga.

7. KĀMA SUTTA

Discourse concerning Sensual Pleasures

7. Bhikkhus, beings generally delight in sensual pleasures. Bhikkhus, a man of good family, giving up the sickle and the shoulder-yoke leaves home for the homeless life of a samaṇa; he should be called “the son of good family who has left home for the homeless life, a samaṇa out of conviction”.

What is the reason for it?

Bhikkhu, whatever sensual pleasure it may be, one can have it only in the tender freshness of youth. Bhikkhus, all sensual pleasures, whether low, middling or high, are called “sensual pleasures”.

Bhikkhus, a young and tender infant still on its back, owing to the negligence of its nurse, might swallow a piece of wood or a shard. The nurse thereupon should immediately give attention and remove the object (from the child’s mouth). In case it could not be removed immediately, the nurse should hold the child’s head with the left hand and remove the object with the right hand, crooking the forefinger, even though it might cause bleeding.

What is the reason for doing so?

Bhikkhus, it might hurt the child; I do not say that it might not. Bhikkhus, despite this (pain), the nurse, mindful of the child’s welfare and out of kindness for the child, should do what she did.

Bhikkhus, when the child grows up and becomes intelligent enough, the nurse does not need to look after him. The youth can now look after himself and will no longer be careless.

Similarly. bhikkhus, for so long as a bhikkhu remains remiss in doing meritorious acts with conviction, for so long as he remains remiss in doing meritorious acts with shame to do evil, fear to do evil, effort, and wisdom, I (the Buddha) shall have to take care of him.

Bhikkhus, when the bhikkhu comes to do (what should be done) with regard to meritorious acts with conviction; when he comes to do (what should be done) with regard to meritorious acts with shame to do evil, fear to do evil, effort and wisdom, I do not need to look after him. The bhikkhu then will be able to look after himself (as a Sotāpanna), and will not be heedless any more. (Said the Bhagavā).

End of Kāma Sutta,
the seventh in this Vagga.

8. CAVANA SUTTA

Discourse on Falling Away

8. Bhikkhus, a bhikkhu who is possessed of the five factors must fall away. He cannot stay long in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has no conviction must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no shame to do evil must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no fear to do evil must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who is indolent must fall away.; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no wisdom must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors cannot fall away; he can stay long in the dhamma of the virtuous (the Buddha's Teaching).

What are the five?

A bhikkhu who has conviction cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has shame to do evil cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has fear to do evil cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has effort cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has wisdom cannot fall away; he can stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors cannot fall away; he can stay long in the Buddha's Teaching.

End of Cavana Sutta,
the eighth in this Vagga.

9. PATHAMA AGĀRAVA SUTTA**First Discourse on Lack of Respect**

9. Bhikkhus, a bhikkhu who is possessed of the five factors and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has no conviction and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching (Saddhamma).

A bhikkhu who has no shame to do evil and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

.. A bhikkhu who has no fear to do evil and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who is indolent and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

A bhikkhu who has no wisdom and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who is lacking in respect and humble submission must fall away; he cannot stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of the five factors and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has conviction and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has shame to do evil and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has fear to do evil and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has effort and who has respect and humble submission can fall away; he can stay long in the Buddha's Teaching.

A bhikkhu who has wisdom and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who has respect and humble submission cannot fall away; he can stay long in the Buddha's Teaching. (Said the Bhagavā)

End of Paṭhama Agāraṇa Sutta,
the ninth in this Vagga.

10. DUTIYA AGĀRAṆA SUTTA

Second Discourse on Lack of Respect

10. Bhikkhus, a bhikkhu who is possessed of five factors and who is lacking in respect and humble submission is not worthy of progress development and fullness of attainment, in the Buddha's Teaching (dhammavinaya).

What are the five?

Bhikkhus, a bhikkhu who has no conviction and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching (dhammavinaya).

A bhikkhu who has no shame to do evil and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

A bhikkhu who has no fear to do evil and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

A bhikkhu who is indolent and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

A bhikkhu who has no wisdom and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who is lacking in respect and humble submission is not worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of the five factors and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching.

What are the five?

Bhikkhus, a bhikkhu who has conviction and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, a bhikkhu who has shame to do evil ...p...

Bhikkhus, a bhikkhu who has fear to do evil ...p...

Bhikkhus, a bhikkhu who has effort' ...p...

Bhikkhus, a bhikkhu who has wisdom and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching.

Bhikkhus, the bhikkhu who is possessed of these five factors and who has respect and humble submission is worthy of progress, development and fullness of attainment in the Buddha's Teaching. (Said the Bhagavā)

End of Dutiya Agārava Sutta,
the tenth in this Vagga.

End of Sekhabala Vagga, the first Vagga.

Namo tassa bhagavato arahato sammāsam Buddhassa

ii. BALA VAGGA

1. Ananussuta Sutta
2. Kūṭa Sutta
3. Saṁkhitta Sutta
4. Vitthata Sutta
5. Daṭṭhabba Sutta
6. Punakūṭa Sutta
7. Paṭhama Hita Sutta
8. Duttiya Hita Sutta
9. Tatiya Hita Sutta
10. Catuttha Hita Sutta

ii. BALA VAGGA

1. ANANUSSUTA SUTTA

Discourse on What was Unheard of Before

11. Bhikkhus, I claim to have gained a complete knowledge of the Four Ariya Truths that were unheard of before (prior to my attainment of Buddhahood), and to be one who has reached the other shore.

Bhikkhus, these are the five Powers of the Tathāgata.

The Tathāgata who is endowed with five Powers claims to have attained supreme Buddhahood, makes bold utterances in assemblies and sets rolling the Wheel of the Noble Dhamma.

What are the five? They are:

The Power of Conviction.

The Power of Shame to do evil.

The Power of Fear to do evil.

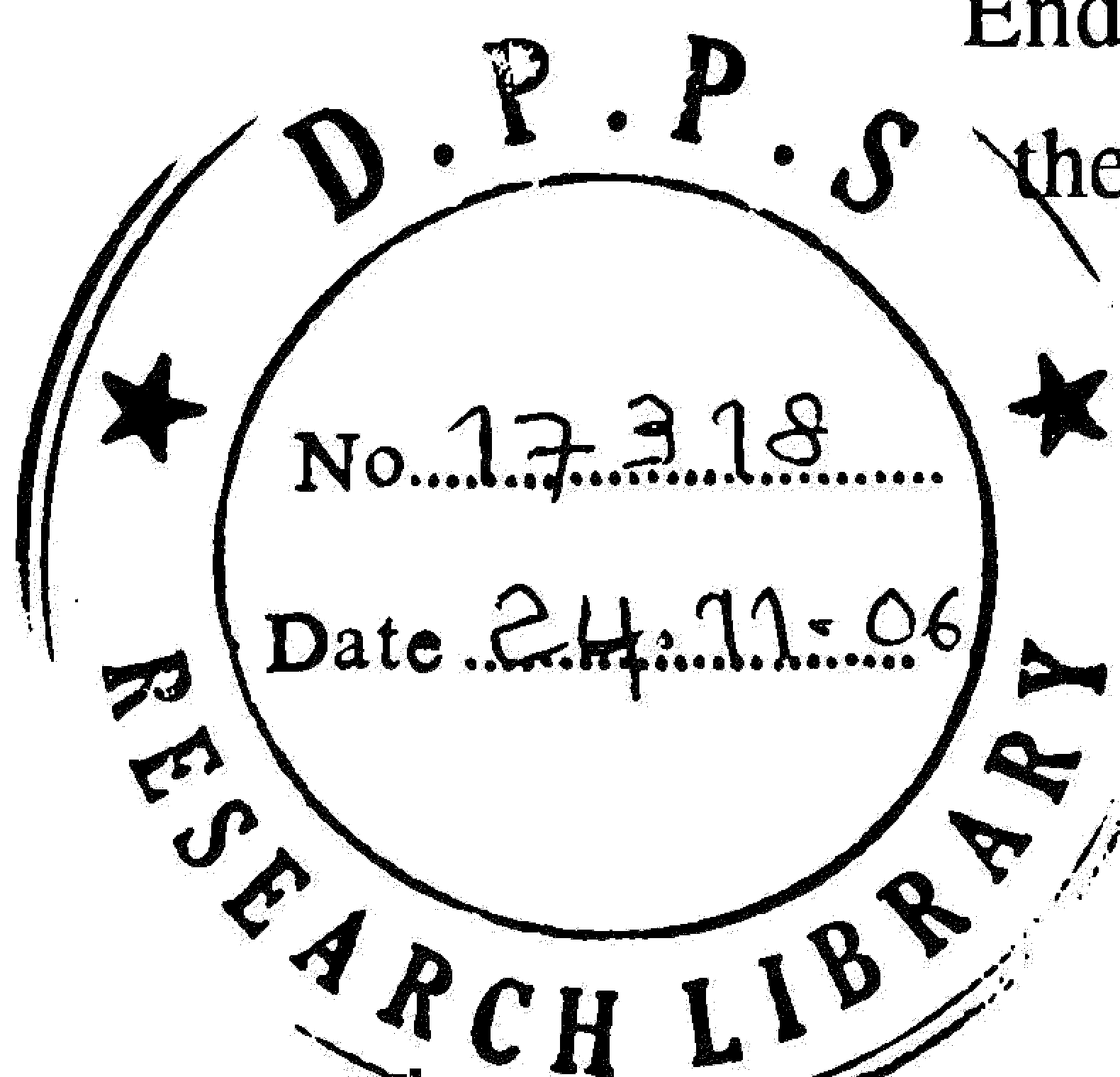
The Power of Effort.

The Power of Wisdom.

Bhikkhus, these are the five Powers of the Tathāgata.

The Tathagata who is endowed with these five Powers proclaims attainment of supreme Buddhahood, makes bold utterances in assemblies and sets rolling the Wheel of the Noble Dhamma. (Said the Bhagavā).

End of Ananussuta Sutta,
the first in this Vagga.



2. KŪṬA SUTTA**Discourse Concerning the Pinnacle**

12. Bhikkhus, these are the five Powers of an Ariya training himself for Arahatsip.

What are the five?

The Power of Conviction

The Power of Shame to do evil.

The Power of Fear to do evil.

The Power of Effort.

The Power of Wisdom.

These are the five Powers of an Ariya training himself for Arahatsip. Of these five Powers of an Ariya training himself for Arahatsip, the Power of wisdom is the loftiest. It can take hold of and bring together the remaining Powers. For example, bhikkhus, in a house with a pinnacled roof, the pinnacle is the loftiest, being able to take hold and bring together the rafters. Similarly, bhikkhus, of the five Powers of an Ariya training himself for Arahatsip, wisdom is the loftiest, bringing together the remaining Powers.

Therefore, bhikkhus, we should so practise that we become possessed of the Power of conviction, the Power of shame to do evil, the Power of fear to do evil, the Power of effort and the Power of wisdom.

Bhikkhus, thus should practice you should practise thus. (Thus said the Bhagavā).

End of Kūṭa Sutta,
the second in this Vagga.

Bala Vagga

3. SAMKHIITA SUTTA

Discourse in Brief

13. Bhikkhus, these are the five Powers.

What are the five? They are:

The Power of Conviction

The Power of Effort.

The Power of Mindfulness.

The Power of Concentration.

The Power of Wisdom.

Bhikkhus, these are the five Powers. (Said the Bhagavā).

End of Samkhitta Sutta,
the third in this Vagga.

4. VITTHATA SUTTA

Discourse in Detail

14. Bhikkhus, these are the five Powers.

What are the five? They are;

The Power of Conviction.

The Power of Effort.

The Power of Mindfulness.

The Power of Concentration.

The Power of Wisdom.

Bhikkhus, what is the Power of conviction?

In this Teaching, bhikkhus, an Ariya disciple has conviction in the Magga Insight and Perfect Enlightenment

of the Tathāgata thus; “Thus indeed the Bhagavā is worthy of special veneration (Arahaṃ); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three Lokas (Lokaṇḍī); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Satthā devamaṇussānaṃ); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).” (Thus does the Ariya Disciple believe).

Bhikkhus, this is called the power of conviction.

Bhikkhus, what is the power of effort?

In this Teaching, bhikkhus, an Ariya disciple abides with keen effort to give up demeritorious factors and to acquire meritorious factors. In meritorious actions he is vigorous, steadfast in effort, and does not ever lay aside his duty. Bhikkhus, this is called the power of effort.

Bhikkhus, what is the power of mindfulness?

Bhikkhus, in this Teaching, an Ariya disciple is ever mindful, having prudent mindfulness of great excellence; he can recollect what was done long ago or said long ago, and can recall them. He can recall them repeatedly.

Bhikkhus, this is called the power of mindfulness.

Bhikkhus, what is the power of concentration?

Bhikkhus, in this Teaching, an Ariya disciple, being detached from sensual-pleasures and from demeritorious dhammas, abides attaining to the first jhānic absorption that is accompanied by initial and sustained thought, delightful satisfaction and bliss, due to freedom from the hindrances.

He (the bhikkhu) abides, attaining to the second jhānic absorption that is conducive to clarity of one's mind brought about by detachment from initial and sustained thought, that is conducive to the development of concentrative calmness of mind, that is free from initial and sustained thought and that is accompanied by delightful satisfaction and bliss brought about by concentrative calm.

He (the bhikkhu) abides in equanimity, detached from delightful satisfaction and possessed of mindfulness and clear comprehension. He enjoys bodily ease (comfort). Because of (third jhānic absorption) that person is described by the Ariyas as "One who has equanimity, one who has mindfulness and one who abides in ease (comfort)". He abides, attaining to the third jhāna.

He (that bhikkhu) abides, attaining to the fourth jhāna that is characterised by clear mindfulness brought about by equanimity, following following dispelling of pain and pleasure and previous disappearance of sadness and gladness.

Bhikkhus, this is called the power of concentration.

Bhikkhus, what is the power of wisdom?

Bhikkhus, in this Teaching, an Ariya disciple has wisdom. He is possessed of the sublime wisdom that comprehends the arising and passing away phenomena, that can shatter the defilements and that can enable the effective realization of Nibbāna. Bhikkhus, this is called the power of wisdom.

Bhikkhus, these are the Five Powers. (Said the Bhagavā).

End of Vitthata Sutta,
the fourth in this Vagga.

5. DATṬHABBA SUTTA**Discourse on What is Discernible**

15. Bhikkhus, these are the five Powers.

What are the five?

They are the Power of Conviction, the Power of Effort, the Power of Mindfulness, the Power of Concentration and the Power of Wisdom.

Bhikkhus, in what is the power of conviction to be discerned? The power of conviction is to be discerned in the four factors that make for a Sotāpanna.

Bhikkhus, in what is the power of effort to be discerned? The power of effort is to be discerned in the Four Supreme Efforts.

Bhikkhus, in what is the power of mindfulness to be discerned? The power of mindfulness is to be discerned in the Four Methods of Steadfast Mindfulness.

Bhikkhus, in what is the power of concentration to be discerned? The power of concentration is to be discerned in the four jhānas.

Bhikkhus, in what is the power of wisdom to be discerned? The power of wisdom is to be discerned in the Four Ariya Truths.

Bhikkhus, these are the five powers. (Said the Bhagavā).

End of Daṭṭhabba Sutta.

the fifth in this Vagga.

6. PUNAKŪṬA SUTTA

Discourse concerning the Pinnacled Rroof

16. Bhikkhus, these are the five Powers.

What are the five?

They are, the Power of Conviction, the Power of Effort, the Power of Mindfulness, the Power of Concentration and the Power of Wisdom. Bhikkhus, these are the five Powers.

Bhikkhus, of these five powers, the power of wisdom is the loftiest. It can take hold of and bring together the remaining powers. For example bhikkhus, in a house with a pinnacled roof, the pinnacle is the loftiest, being able to take hold of and bring together the rafters. Similarly, of the five powers, the power of wisdom is the loftiest, being able to take hold of and bring together the remaining powers. (Said the Bhagavā)

End of Punakūṭa Sutta,
the sixth in this Vagga.

7. PATHAMA HITTA SUTTA

First Discourse on Goodness

17. Bhikkhus, a bhikkhu who is possessed of five factors practises only for his own good but not for the good of others.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of morality himself, but does not make others strive so that they may be possessed of morality. He is possessed of

concentration himself, but does not make others strive so that they may be possessed of concentration. He is possessed of wisdom himself, but does not make others strive so that they may be possessed of wisdom.

He is possessed of emancipation from the defilements himself, but does not make others strive so that they may be possessed of emancipation from the defilements. He is himself possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements (i.e. *paccevekkhaṇa ñāṇa*), but does not make others strive so that they may be possessed of reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of **these five** factors practises only for his own good but not for **the good** of others. (Said the Bhagavā).

End of Paṭhama Hita Sutta,
the seventh in this Vagga.

8. DUTIYA HITA SUTTA

Second Discourse on Goodness

18. Bhikkhus, a bhikkhu who is possessed of the five factors, practises only for the good of others, but not for his own good.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu is not possessed of morality himself, but he makes others strive so that they may be possessed of morality. He is not possessed of concentration himself, but he makes others strive so that

they may be possessed of concentration. He is not possessed of wisdom himself, but he makes others strive so that they may be possessed of wisdom. He is not possessed of emancipation from the defilements himself, but he makes others strive so that they may be possessed of emancipation from the defilements. He is not possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements, but he makes others strive so that they may be possessed of the reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors, practises only for the good of others, but not for his own good. (Said the Bhagavā).

End of Dutiya Hita Sutta,
the eighth in this Vagga.

9. TATIYA HITA SUTTA

Third Discourse on Goodness

19. Bhikkhus, a bhikkhu who is possessed of the five factors, practises neither for his own good nor for the good of others.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu is neither possessed of morality himself, nor does he make others strive so that they may be possessed of morality. He is neither possessed of concentration himself, nor does he make others strive so that they may be possessed of concentration. He is neither possessed of wisdom himself, nor does he make others strive so that they may be possessed of wisdom. He is

neither possessed of emancipation from the defilements himself, nor does he make others strive so that they may be possessed of emancipation from the defilements. He is himself neither possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements, nor does he make others strive so that they may be possessed of the reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors, practises neither for his own good nor for the good of others. (Said the Bhagavā).

End of Tatiya Hita Sutta,
the ninth in this vagga.

10. CATUTTHA HITA SUTTA

Fourth Discourse on Goodness

20. Bhikkhus; a bhikkhu who is possessed of the five factors practises both for his own good and for the good of others.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu is both possessed of morality himself and makes others strive so that they may be possessed of morality. He is both possessed of concentration himself and makes others strive so that they may be possessed of concentration. He is both possessed of wisdom himself and makes others strive so that they may be possessed of wisdom. He is both possessed of emancipation from the defilements himself and makes others strive so that they may be possessed of emancipation from the defile-

ments. He is both possessed of the reviewing knowledge that enables him to contemplate his emancipation from the defilements himself and makes others strive so that they may be possessed of the reviewing knowledge that enables them to contemplate their emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors practises both for his own good and for the good of others. (Said the Bhagavā).

End of Catuttha Hita Sutta,
the tenth in this Vagga.

End of Bala Vagga, the second in this Vagga.

Namo tassa bhagavato arahato sammā sambuddhassa

iii. PAÑCAṄGIKA VAGGA

1. Paṭhama Agāraṇa Sutta
2. Duttiya Agāraṇa Sutta
3. Upakkilesa Sutta
4. Dussila Sutta
5. Anuggahita Sutta
6. Vimuttāyatana Sutta
7. Samādhi Sutta
8. Pañcaṅgika Sutta
9. Caṅkama Sutta
10. Nāgita Sutta

iii. PAÑCAṄGIKA VAGGA

1. PATHAMA AGĀRAVA SUTTA

First Discourse Concerning Lack of Respect

21. Bhikkhus, for a bhikkhu who is lacking in respect and humble submission and whose mode of living is not in harmony with that of his companions in the practice, there indeed is no possibility for him to observe the excellent practice with regard to them.

Without observing the excellent conduct, there is no possibility for him to fulfil the practice of an Ariya, training himself for Arahatsip.

Without fulfilling the practice of an Ariya training himself for Arahatsip, there is no possibility for him to keep the moral precepts.

Without keeping the moral precepts, there is no possibility for him to fulfil the practice of Right View.

Without fulfilling the practice of Right View, there is no possibility for him to fulfil the practice of Right Concentration.

Bhikkhus, for a bhikkhu who has respect and humble submission, and whose mode of living is in harmony with that of his companions in the practice, there indeed is the possibility for him to observe the excellent conduct with regard to them.

With the observance of the excellent conduct, there is the possibility for him to fulfil the practice of an Ariya training himself for Arahatsip.

With the fulfilment of the practice of an Ariya training himself for Arahatsip, there is the possibility for him to keep the moral precepts.

With the keeping of the moral precepts, there is the possibility for him to fulfil the practice of Right View.

With the fulfilment of the practice of right view, there is the possibility for him to practice Right Concentration. (Said the Bhagavā).

End of Paṭhama Agāraṇa Sutta,
the first in this Vagga.

2. DUTIYA AGĀRAṆA SUTTA

Second Discourse Concerning Lack of Respect

22. Bhikkhus, for a bhikkhu who is lacking in respect and humble submission, and whose mode of living is not in harmony with that of his companions in the practice, there is no possibility for him to observe the excellent practice with regard to them.

Without observing the excellent practice there is no possibility for him to fulfil the practice of an Ariya training himself for Arahātship.

Without fulfilling the practice of an Ariya training himself for Arahātship there is no possibility for him to fulfil the practice of the Group of Morality.

Without fulfilling the practice of the Group of Morality there is no possibility for him to fulfil the practice of the Group of Concentration.

Without fulfilling the practice of the Group of Concentration there is no possibility for him to fulfil the practice of the Group of Wisdom.

Bhikkhus, for the bhikkhu who has respect and humble submission, and whose mode of living is in harmony with

that of his companions in the practice, there is no possibility for him to observe the excellent conduct with regard to them.

With (the bhikkhu's) observance of the excellent conduct there is the possibility for him to fulfil the practice of an Ariya training himself for Arahatsip.

With the fulfilment of the practice of an Ariya training himself for Arahatsip, there is the possibility for him to fulfil practice of the Group of Morality.

With the fulfilment of the practice of the group of Morality, there is the possibility for him to fulfil the practice of the Group of Concentration.

With the fulfilment of the practice of the Group of Concentration there is the possibility for him to fulfil the practice of the Group of Wisdom. (Said the Bhagavā)

End of Dutiya Agārava Sutta,
the second in this Vagga.

3. UPAKKILESA SUTTA

Discourse on Impurities

23. Bhikkhus, these are the five impurities of gold. Gold which has these impurities is not malleable, not pliable, has no radiance, is brittle and it cannot be crafted into ornaments and the like.

What are the five?

They are iron, copper, tin, lead and silver.

Bhikkhus, these are the five impurities of gold. Gold that which has these impurities is not malleable, not pliable,

has no radiance, is brittle and cannot be crafted into ornaments and the like.

Bhikkhus, when free of these five impurities, that gold is malleable, pliable, has radiance, is not brittle and can be crafted into ornaments and the like. If and as desired, it may be made into a ring, ear-rings, a necklace or a garland of gold.

Similarly, there are five impurities of the mind.

The mind which has these impurities is not malleable, not pliable, has no radiance, is brittle, is not concentrated enough for the extinction of the āsavas.

What are the five?

They are: sense desire, ill will, sloth and torpor, restlessness and worry, and uncertainty.

Bhikkhus, these are the five impurities of the mind.

The mind which has these impurities is not malleable, not pliable, has no radiance, is brittle, and is not concentrated enough for the extinction of the āsavas.

Bhikkhus, when free of these five impurities, the mind is malleable, is pliable, has radiance, is not brittle, and is concentrated enough for the extinction of the āsavas. It may be inclined to realization of special apperception of a dhamma, that may be realized by special apperception.

If there is cause by way of sense of good action in the past, and if in the present life there is attainment of jhāna, that is the basis of special apperception, attainment of the various forms of special apperception is realizable.

The bhikkhu has a wish thus: "I wish to possess various forms of psychic power. Being one, I wish to be many. Being many, I wish to be one. I wish to be visible; I wish to be invisible. I wish to pass through walls, barriers and mountains, as freely and unhindered as if going through

space. I wish to dive into and surface from the earth, as if it were water. I wish to walk on water, without sinking as if walking on earth. I wish to travel crosslegged through the sky as if I were a winged bird. I wish to touch and grasp with my hand, the mighty sun and the moon. I wish to gain mastery over my body, (to reach) even up to the world of brahmās”, and should the bhikkhu have the wish and if there is cause attainment of special apperception is realizable.

He has a wish thus: “I wish to possess such specially clear power of hearing, as surpasses that of human beings, and enables me to hear both kinds of sounds, celestial and human, from afar and from near”, and should he have the wish and if there is cause attainment of the various forms of special apperception is realizable.

He has a wish thus: “I wish to know distinctly with my own mind, the mind of other beings, of other persons. I wish to know the mind with attachment as mind with attachment, the mind with anger as mind with anger; the mind free from anger as mind free from anger; the mind with bewilderment; as mind with bewilderment, the mind free from bewilderment; as free from bewilderment, the indolent mind as indolent mind; the distracted mind as distracted mind; the exalted mind as exalted mind; the unexalted mind as unexalted mind; the inferior mind as inferior mind; the superior mind as superior mind; the concentrated mind as concentrated mind; the unconcentrated mind as unconcentrated mind; the liberated mind as liberated mind; the unliberated mind as unliberated mind”, and should the bhikkhu have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable.

He has the wish thus: “I wish to recollect many existences of the past. I wish to recollect one past existence, or two past existences, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a

thousand or a hundred thousand past existences; or existences in many world cycles of dissolution; or many world cycles of re-arising; or in many world cycles of the rounds of re-arising and dissolution; (I wish to recollect thus) ‘In this existence, I had this name, this lineage, this appearance, this nutriment, experienced such happiness and such suffering, had such a span of life. I (then) passed away from that existence into such and such existence again. In that (new) existence too, I had this name, this lineage, this appearance, this nutriment, experience such happiness and such suffering, had such a span of life. I passed away from that last existence into this existence. I wish to recollect these many former existences (of mine) with their incidental circumstances and happenings’, should he have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable.

He has the wish thus: “I wish to possess such extraordinary clear sight as surpasses that of man and as that resembles that of devas, as will enable me to see beings that are in the process of passing away and beings that are in the process of arising, inferior or superior beings, beautiful or ugly beings and beings bound for good or bad destinations. I wish to know how beings arise according to their kamma actions. Friends, these beings were full of bodily misdeeds, verbal misdeeds and mental misdeeds. They slandered the Ariyas. They held wrong views and committed acts with wrong views. On the death and dissolution of their bodies they appeared in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. Friends, there were also beings endowed with goodness done bodily, verbally and mentally. They did not slander the Ariyas. They held right views and committed acts with right view. On the death and dissolution of their bodies, they appeared in good destinations, the happy world of the devas. Thus, I wish to possess such extraordinary clear sight as surpasses

that of man and as of devas, enable me to see beings that are in the process of passing away and beings who are in the process of arising, inferior or superior beings, beautiful or ugly beings and beings bound for good or bad destinations. I wish to know how beings arise according to their own actions". Should he have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable.

He have the wish thus: "I wish to remain in this very life knowing by myself through Magga Insight, the Emancipation of the mind and the Emancipation by insight which are free from āsavas, because of their extinction realizing them and attaining them". Should he have the wish and if there is a cause attainment of the various forms (of special apperception) is realizable. (Said the Bhagavā).

End of Upakkilesa Sutta,
the third in this Vagga.

4. DUSSILA SUTTA

Discourse on a Person with No Morality

24. Bhikkhus, for a person who has no morality owing to the destruction of the same, there is no ground for him to have Right Concentration.

For a person who has no Right Concentration owing to destruction of the same, there is no ground for him to have the knowledge of seeing things fundamentally and truly. For a person who has no knowledge of seeing things fundamentally and truly, owing to destruction of the same, there is no ground for him, to have weariness and freedom from attachment. For a person who has no weariness and no

freedom from attachment, owing to the destruction of the same, there is no ground for him to attain emancipation from the defilements.

Bhikkhus, if a tree has its branches and leaves destroyed, its outer bark would not attain full development; neither would its bark, its sapwood, its heart-wood. Similarly, for the person who has no morality, owing to the destruction of the same, there is no ground for him to have Right Concentration. For the person who has Right Concentration, owing to destruction of the same, there is no ground for him to have the knowledge of seeing things fundamentally and truly. If there is no knowledge of seeing things fundamentally and truly, owing to the destruction of the same, there is no ground for him to have weariness and freedom from attachment. If there is no weariness and no freedom from attachment, owing to the destruction of the same, there is no ground for him to attain the knowledge of emancipation from the defilements.

Bhikkhus, for a person who is endowed with morality, there is ground for him to have Right Concentration. For the person endowed with Right Concentration, owing to that endowment, with Right Concentration, there is ground for him to have the knowledge of seeing things fundamentally and truly. For the person who is endowed with the knowledge of seeing things fundamentally and truly, owing to that endowment there is ground for him to be endowed with weariness and freedom from attachment, owing to that endowment there is ground for him to attain emancipation from the defilements and knowledge that there is the knowledge of emancipation.

Bhikkhus, if a tree has its branches and leaves flourishing, its bark, outer bark, sapwood and heartwood would attain to full development. Similarly, for the person who is

endowed with morality, owing to that endowment, he will come to be endowed with Right Concentration. For a person endowed with Right Concentration, owing to that endowment he will come to be endowed with the knowledge of seeing things fundamentally and truly. For the person endowed with the knowledge of seeing things fundamentally and truly, owing to that endowment, he will come to be endowed with weariness and freedom from attachment. Owing to that endowment he will come to be endowed with emancipation from the defilements and with the knowledge that there is, the knowledge of emancipation. (Said the Bhagavā).

End of Dussila Sutta,
the fourth in this Vagga.

5. ANUGGAHITA SUTTA

Discourse on Assistance

25. Bhikkhus, Right View assisted by the five factors has the result of emancipation of the mind from the defilements; (i.e. concentration leading to Maggaphala); it also has the merit of emancipation of the mind from the defilements (i.e. concentration leading to Magga-Phala). It also has the result of emancipation of mind from the defilements by Insight; it also has the merit of emancipation of mind from the defilements by Insight.

What are the five?

In this Teaching, bhikkhus, Right View is promoted by morality, promoted by learning, promoted by discussion, promoted by tranquillity of mind and promoted by Insight Meditation.

Bhikkhus, Right View assisted by these five factors has the result of emancipation of the mind from defilements, (i.e. concentration leading to Magga-Phala); it also has the merit of emancipation of the mind from the defilements (i.e. concentration leading to Magga-Phala); it also has the merit of emancipation of mind from the defilements by Insight. (Said the Bhagavā).

End of Anuggahita Sutta,
the fifth in this Vagga.

6. VIMUTTĀYATANA SUTTA

Discourse on the Conditions for Emancipation

26. Bhikkhus, there are five conditions for emancipation. Bhikkhus, for a bhikkhu who abides in those five conditions, with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that is not yet emancipated (from the defilements) becomes emancipated; the āsavas not yet exhausted becomes exhausted; the incomparable freedom from yokes (yoga), (i. e. Nibbāna), that has not been attained before, is (now) attained.

What are the five?

Bhikkhus, in this Teaching, either the teacher or a companion in the Practice, taking the place of the teacher, delivers a discourse to a bhikkhu,

Bhikkhus, the bhikkhu to whom the teacher or a companion in the Practice, taking the place of the teacher delivers a discourse on the Four Ariya Truths, penetratingly comprehends both the meaning and the text of the discourse as taught by him. For the bhikkhu who thus penetratingly

comprehends the meaning and the text of the discourse gladness arises. For the bhikkhu in whom gladness arises, delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu enjoys calmness, experiences bliss (sukha), being blissful, his mind gains concentration.

This, bhikkhus, is the first condition for emancipation.

Bhikkhus, for a bhikkhu who abides on emancipation with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet exhausted become exhausted. The incomparable freedom from yokes i.e. Nibbāna, that has not been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice taking the place of the teacher delivers a discourse to the bhikkhu. As a matter of fact, (the bhikkhu himself) delivers a discourse (on the Four Ariyā Truths) in detail to others in accordance with what he has (previously) listened to and learnt. As he delivers a discourse in detail to others in accordance with what he has listened to and learnt, the bhikkhu penetratingly comprehends the meaning and the text of that discourse as delivered by him. For the bhikkhu who penetratingly comprehends the meaning and the text (of the discourse) gladness arises. For the bhikkhu in whom gladness arises delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu enjoys calmness, experiences bliss, and being blissful, his mind gains concentration.

Bhikkhus, this is the second condition for emancipation.

Bhikkhus, for a bhikkhu who abides on emancipation with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet ex-

hausted become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice taking the place of the teacher delivers a discourse to that bhikkhu. Neither does the bhikkhu (himself) deliver a discourse in detail to others in accordance with what he has listened to and learnt. As a matter of fact, he recites the dhamma in detail in accordance with what he has listened to and learnt. As he recites in detail the dhamma that he has listened to and learnt, that bhikkhu penetratingly comprehends the meaning and the text of that dhamma as recited by himself. The bhikkhu who penetratingly comprehends the meaning and the text of the dhamma he has recited, gladness arises. The bhikkhu in whom gladness arises, delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness, experiences bliss. Being blissful, his mind gains concentration.

Bhikkhus, this is the third condition for emancipation.

Bhikkhus, for a bhikkhu who abides emancipation, with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liberated (from the defilements) is liberated; the āsavas not yet exhausted, become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not yet been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice, taking the place of the teacher delivers a discourse to that bhikkhu. Neither does the bhikkhu himself deliver a discourse in detail to others, in accordance with what he has listened to and learnt. Neither does he recites in detail the dhamma that he has listened to and learnt.

As a matter of fact, he mentally and repeatedly thinks of, ponders and contemplates the dhamma, that he has listened to and learnt.

Bhikkhus, as the bhikkhu repeatedly thinks of, ponders and contemplates the dhamma in accordance with what he has listened to and learnt, he penetratingly comprehends the meaning and the text of that dhamma, as thought of, pondered, and contemplated by him. In the bhikkhu who penetratingly comprehends the meaning and the text of the dhamma, gladness arises. In the bhikkhu, in whom gladness arises, delighted satisfaction arises. The delightful mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness, experiences bliss. Being blissful his mind gains concentration.

Bhikkhus, this is the fourth condition for emancipation.

Bhikkhus, for a bhikkhu who abides with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liverated (from the defilements) is liverated; the āsavas not yet exhausted become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not been attained before is (now) attained.

And again, bhikkhus, neither the teacher nor a companion in the Practice taking the place of the teacher, delivers a discourse to that bhikkhu. Neither does the bhikkhu (himself) deliver a discourse in detail to others in accordance with what he has listened to and learnt. Neither does he recite the dhamma in accordance with what he has listened to and learnt. Neither does he mentally and repeatedly think of, ponder and contemplate the dhamma. As a matter of fact, he has learnt well a certain object of concentration, has borne it in mind well, has reflected upon it well, has discerned it with penetrative insight.

Bhikkhus, the bhikkhu penetratingly comprehends the meaning and the text of the dhamma, has learnt a certain object of concentration well, has borne it in mind well, has reflected upon it well, and has discerned it with penetrative insight.

In the bhikkhu who penetratively comprehends the meaning and the text of that dhamma gladness arises. In the bhikkhu in whom gladness arises, delightful satisfaction arises. The delighted mind of the bhikkhu generates calm. The bhikkhu who enjoys calmness, experiences bliss, being blissful his mind gains concentration.

Bhikkhus this is the fifth condition for emancipation.

Bhikkhus, for a bhikkhu who abides with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that has not yet been liverated (from the defilements) is liverated; the āsavas not yet exhausted become exhausted. The incomparable freedom from (yokes), i.e. Nibbāna, that has not been attained before is (now) attained.

Bhikkhus, these are the five conditions for emancipation.

Bhikkhus, for the bhikkhu who abides in these five conditions with mindfulness and strenuous effort, with mind directed towards Nibbāna, his mind that is not yet emancipated from the defilements becomes emancipated; the āsavas not yet exhausted become exhausted; the incomparable freedom from the yokes, (i.e. Nibbāna) that has not been attained before, is (now) attained. (Said the Bhagavā)

End of Vimuttāyatana Sutta,
the sixth in this Vagga.

7. SAMĀDHI SUTTA

Discourse on Concentration

27. Bhikkhus, with mature wisdom and mindfulness, cultivate the incomparable concentration.

For those who, with mature wisdom and mindfulness, cultivate this incomparable concentration, five kinds of knowledge arise in them.

What are the five?

“This concentration has present happiness. It also has future happiness”. This knowledge arises in one’s self.

“This concentration is noble. It is free from craving”. This knowledge arises in one’s self.

This concentration can only be gained by noble males”. This knowledge arises in one’s self.

“This concentration is tranquil, noble and brings about development of tranquillity of the mind, through cessation of the defilements. It does not arise through deliberate suppression of the defilements”. This knowledge arises in one’s self.

“I shall mindfully go into this mental absorption and mindfully rise from it”. This knowledge arises in one’s self.

Bhikkhus, with mature wisdom and mindfulness, cultivate the incomparable concentration. For those who, with mature wisdom and mindfulness, develop cultivate the incomparable concentration, these five kinds of knowledge arise in them. (Said the Bhagavā).

End of Samādhī Sutta,
the seventh in this Vagga.

8. PAÑCAṄGIKA SUTTA**Discourse on the Five Constituents of Right Concentration**

28. Bhikkhus, I shall discourse on the cultivation of Right Concentration of the Ariya, that has five constituents. Listen to this dhamma, bear it well in mind, I shall speak. (Said the Bhagavā).

“Very well, Venerable Sir”, replied the bhikkhus. The Bhagava said thus:

Bhikkhus, what is the cultivation of the Right Concentration of the Ariya, that has five constituents? In this Teaching, bhikkhus, a bhikkhu being detached from sensual pleasures ...p... achieves and remains in the first jhāna. That bhikkhu, soaks, drenches, permeates his body with delightful satisfaction and bliss, born of detachment from the hindrances. There is no place in his body that is not suffused with delightful satisfaction and bliss, born of detachment from the hindrances.

For example, bhikkhus, the bath-attendant or his assistant, strews bath-powder in a brass bowl, sprinkles and sprinkles water on it and makes it into a mass. Water, permeating through that mass to form a cake soaked with unguents inside and out, is unable to seep out.

Similarly bhikkhus, the bhikkhu suffuses his body with delightful satisfaction and bliss, born of detachment from the hindrances. There is no place in his body that is not suffused with delightful satisfaction and bliss, born of detachment from the hindrances.

Bhikkhus, this is the first stage of cultivating the Right Concentration of the Ariya that has five constituents.

And again, bhikkhus, having got rid of initial application of the mind (vitakka) and sustained application of the

mind (vicāra) ...p... achieves and remains in the second jhāna ...p...

That bhikkhu soaks, drenches, permeates and suffuses his body with delightful satisfaction and bliss born of concentration. There is no place in his body that is not suffused with delightful satisfaction and bliss born of concentration.

For example, bhikkhus, there is a deep lake with water welling up from a spring below. There is no inlet into this lake from east or west, from south or north. There is no regular rainfall either. And yet cool water which wells up from that spring, soaks, drenches, permeates and suffuses the lake and there is not the least part of the lake not permeated with it.

Similarly, bhikkhus, that bhikkhu soaks, drenches, permeates with delightful satisfaction and bliss born of concentration. There is no place in his whole body that is not suffused with delightful satisfaction and bliss born of concentration.

This, bhikkhus, is the second stage of cultivating Right Concentration of the Ariya, that has five constituents.

And again, bhikkhus, that bhikkhu having been detached from delightful satisfaction ...p... achieves and remains in the third jhāna.

That bhikkhu soaks, drenches, permeates and suffuses his body with bliss, detached from delightful satisfaction. There is not the least part of his whole body that is not suffused with bliss detached from delightful satisfaction.

For example, bhikkhus, either in a patch of Uppala lotuses, or in a patch of Paduma lotuses, or in a patch of Puṇḍarika lotuses, some Uppala lotuses, some Padumā lotuses and some Puṇḍarika lotuses grow in water and thrive in it and have not emerged from it. Submerged in the cool water, they flourish. All lotuses are soaked, drenched, per-

meated and suffused from top to bottom. There is not the least part of these Uppala, Padumā and Puṇḍrika lotuses that are not suffused with cool water.

Similarly, bhikkhus, that bhikkhu soaks, drenches, permeates and suffuses his body with bliss, detached from delightful satisfaction. There is not the least part of his whole body that is not suffused with bliss, detached from delightful satisfaction.

This, bhikkhus, is the third stage of cultivating the Right Concentration of the Ariya, that has five constituents.

And again, bhikkhus, that bhikkhu by dispelling bliss ...p... achieves and remains in the fourth jhāna.

That bhikkhu abides suffusing his body with Purity of mind. There is not the least part of his body that is not suffused with purity of mind and untainted mind.

For example, bhikkhus, if a person is sitting with his whole body wrapped up from head to foot in a white cloth; there is not the least part of his body that is not covered by it.

Similarly, bhikkhus, the bhikkhu abides suffusing his body with purity of mind. There is not the least part of his body that is not suffused with purity of mind.

This, bhikkhus, is the fourth stage of cultivating the Right Concentration of the Ariya, that has five constituents.

Bhikkhus, the bhikkhu should learn the reviewing knowledge well, bear in mind well, reflect upon it well and discern it with penetrating insight.

For example, bhikkhu, one person should consider (the behaviour of) another. The one who stands should consider (the behaviour of) the one who sits. The one who sits should consider (the behaviour of) the one who lies down.

Similarly bhikkhus, the bhikkhu should learn the reviewing knowledge well, bear it in mind well, reflect upon it well, and discern it well with penetrative insight.

This, bhikkhus, is the fifth stage of cultivating Right Concentration of the Ariya that has five constituents.

Bhikkhus, if the bhikkhu thus cultivates the Right Concentration of the Ariya that has five constituents, if he does so repeatedly, and if he directs his mind to realization of special apperception of a dhamma, that may be realized by special apperception, and if there is cause attainment of the various forms (of special apperception) is realizable.

For example, bhikkhus, a big water-pot placed on a circular potstand is filled to the brim with water. Crows can drink from it. If that big water-pot is tilted by a strong man towards any side, can the water flow out from the side towards which the water-pot is tilted?

“Venerable Sir, the water can flow out”. (Respectfully replied the bhikkhus).

Similarly, bhikkhus, if the bhikkhu thus cultivates Right Concentration of the Ariya that has five constituents, if he does so repeatedly, if he directs his mind to realization of special apperception of a dhamma that may be realized by special apperception, and if there is cause attainment of the various forms (of special apperception) is realizable.

Another example, bhikkhus, is this. An evenly bunded rectangular tank situated on level ground is filled with water to the brim and on a level with the brink of the bund. Crows can drink from that tank. If a strong man were to breach the bund on any side, could the water escape from the breach wherever it may be? (Asked the Bhagava).

“Venerable Sir, it could”. (Respectfully answered the bhikkhus).

Similarly, bhikkhus, if the bhikkhu thus cultivates Right Concentration of the Ariya, that has five constituents, if he does repeatedly and if he directs his mind to realization of special apperception of a dhamma that may be realized by special apperception ...p... and if there is cause attainment of the various forms (of special apperception) is realizable.

Another example, bhikkhus, is this. A chariot to which is harnessed a thoroughbred steed, is standing, with whip laid athwart, on even ground at the cross-roads. A skilled charioteer adept at taming horses gets on to the chariot, and holding the reins with the left hand and the whip with the right, drives it to where he desires, back and forth.

Similarly, bhikkhus, if the bhikkhu thus cultivates the Right Concentration of the Ariya, that has five constituents, if he does so many times and if he directs his mind to realization of special apperception of a dhamma, that may be realized by special apperception, if there is cause attainment of the various forms (of special apperception) is realizable.

Should that bhikkhu have a wish thus: "I wish to possess various forms of psychic power. Being single, I wish to be manyp... I wish my body to reach even up to the Brahmā world. If that bhikkhu wishes thus and has supporting cause attainment of various forms of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to hear with such specially clear faculty of hearing as surpasses that of human beings, and enable me to hear both kinds of sounds, celestial and human from afar and from near". If the bhikkhu has such a wish and if there is cause, attainment of various forms of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to know distinctly with my own mind the mind of another being, of another person. I wish to know the mind associated

with attachment as associated with attachment, the mind free from attachment as the mind free from attachment, the mind associated with anger as the mind associated with anger, the mind free from anger as the mind free from anger, the mind associated with bewilderment as the mind associated with bewilderment, the mind free from bewilderment as the mind free from bewilderment, the indolent mind as the indolent mind, the distracted mind as the distracted mind, the exalted mind as exalted mind; the unexalted mind as unexalted mind; the inferior mind as inferior mind; the superior mind as superior mind; the concentrated mind as concentrated mind; the unconcentrated mind as unconcentrated mind; the liberated mind as liberated mind; unliberated mind as unliberated mind". If that bhikkhu has such a wish and if there is cause the attainment of the various forms of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to recollect many of my former lives" How so? "(I wish to recollect) one life, two lives ...p... I wish to recollect with characteristics and happenings, the many of my past lives. If the bhikkhu has such a wish and if there is cause or reason (for the materialization of such a wish), he will, corresponding to and proof of evidence of the above, gain (psychic power that enables him to recollect his former lives).

Should the bhikkhu have a wish thus: "I wish to see, with eyes that are extremely clear and that resemble the eyes of devas) ...p... beings that come into existence through their kamma". If that bhikkhu has such a wish and if there is cause, attainment of the various form of psychic power is realizable.

Should the bhikkhu have a wish thus: "I wish to remain in this very life realizing by himself through Magga Insight the Emancipation of mind and the Emancipation by

Insight, which are free from defilements, owing to the extinction of the āsavas. If there is cause attainment of the various forms of psychic power is realizable. (Said the Bhagavā).

The end of Pañcaṅgika Sutta,
the eighth in this vagga.

9. CAṆKAMA SUTTA

Discourse on Walking Up and Down

29. Bhikkhus, walking up and down has five advantages.

What are the five?

One can walk on long journeys.

Can put forth strenuous effort.

Free from ailments.

Whatever one partakes of, whether solid food, drinks, eatables that are chewed, eatables that are licked are well digested.

Concentration gained by walking up and down remains established for long.

Bhikkhus, these are the five advantages of walking up and down. (Said the Bhagavā).

End of Caṅkama Sutta,
the ninth in this Vagga.

10. NĀGITA SUTTA

Discourse to Nāgita

30. Thus have I heard:

Once the Bhagavā while journeying through the Kosala country, with many bhikkhus, arrived at a brahmin village of the Kosalan princes named Icchānaṅgala.

The Bhagavā was staying in the Icchānaṅgala forest near Icchānaṅgala village. The brahmins and householders of Icchānaṅgala village heard this:

“Indeed friends, Samana Gotama of the Royal Sakyan clan who has become a recluse, has come to Icchānaṅgala village and is staying in the Icchānaṅgala forest grove.

The good fame of that Revered Gotama has spread far and wide thus:

‘Thus indeed the Bhagavā is worthy of special veneration (Arahaṃ); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Satthā devamanussānaṃ); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).’

That Bhagavā knows by himself with higher knowledge the deva-world with its devas, Māra's and brahmas and the human world with its samaṇas, brāhmaṇas and (ordinary) people and realizing with supernormal knowledge, discourses to them.

That Bhagavā taught the dhamma that is excellent at the beginning, excellent at the middle and excellent at the

end and that is complete in meaning and phrasing, setting out the Noble Practice of Purity which is absolutely pure. It is indeed good to pay respect to such Arahats." (As heard by the brahmins and householders).

At that time brahmins and householders of Icchānaṅgala village, when the night had advanced, took plenty of victuals, approached the forest grove of Icchānaṅgala and were standing at the outer gate making loud and vociferous noises.

At that time the Venerable Nāgita was the Bhagavā's attendant. The Bhagavā then asked the Venerable Nāgita: "Nāgita, who are these people who have loud and vociferous voices like fisherfolks grabbing make whom fish?"

Venerable Sir, they are the brahmins and householders of Icchānaṅgala village. They have brought plenty of victuals and are waiting at the outer gate especially for the Bhagavā and the members of the Order. (Said Venerable Nāgita).

Nāgita, I have no wish to be associated with these followers. Let these followers be not associated with me.

Nāgita, one who cannot have at will and without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid and happiness obtained from offerings and fame.

I, who can have at will, and without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm, the happiness of enlightenment, how could I cherish happiness that is impure, happiness that is torpid and happiness obtained from offerings and fame?

Venerable Sir, may the Bhagavā bear with us now. May the Sugata bear with us now.

Venerable Sir, now is the time for the Buddha to bear with us. Venerable Sir, the brahmins, householders, townspeople and villagers will have their minds inclined towards wherever the Bhagavā may proceed and will follow him.

Venerable Sir, when heavy rains fall, water will flow down the slopes; similarly, Venerable Sir, the brahmins, householders, townspeople and villager will have their minds inclined towards wherever the Bhagavā may proceed, and will follow him.

What is the reason for it?

Venerable Sir, it is because of the Bhagavā's greatness of morality and wisdom. (Said Nāgita)

Nāgita, I have no wish to be associated with these followers. Let these followers be not associated with me.

Nāgita, one who cannot have at will, without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm and the happiness of enlightenment, is bound to experience happiness that is impure, happiness that is torpid and happiness obtained from offerings and fame.

I, who can have at will, without difficulty and trouble, the happiness of renunciation, the happiness of seclusion, the happiness of calm, how could I cherish happiness that is impure, happiness that is torpid and happiness that is obtained from offerings and fame?

Nāgita, the result of solid food, drinks, eatables that are chewed, eatables that are licked, is excrement and urine. These excrement and urine are the result of solid food, drinks, eatables that are chewed, eatables that are licked.

Nāgita, the results of cherishing (beings and things) are destruction, separation, grief, lamentation, pain, distress and despair. That it should happen thus, is the result of cherishing (beings and things).

Nāgita, for one who repeatedly cultivates the practice of meditation on foulness, repugnance of pleasant objects becomes well established. That it should happen thus, is the result of such cultivation.

Nāgita, for one who abides repeatedly contemplating the impermanence of the six sense bases that give rise to contact, repugnance of contact becomes well established. That it should happen thus, is the result of such contemplation.

Nāgita, for the one who abides repeatedly contemplating the arising and passing away of the five aggregates, that are the object of clinging, repugnance of clinging becomes well established. That it should happen thus, is the result of such contemplation.

End of Nāgita Sutta,
the tenth in this Vagga.

End of Pañcaṅgika Vagga, the third Vagga.

Namo tassa bhagavato arahato sammāsambuddhassa

iv. SUMANA VAGGA

1. Sumana Sutta
2. Cundī Sutta
3. Uggaha Sutta
4. Sihasenāpati Sutta
5. Dānāṇisaṃsa Sutta
6. Kāladāna Sutta
7. Bhojana Sutta
8. Saddha Sutta
9. Putta Sutta
10. Mahāsālaputta Sutta

iv. SUMANA VAGGA

1. SUMANA SUTTA

Discourse to Sumana

31. Once ...p... at the Jetavana monastery of Anāthapiṇḍika. On that occasion Princess Sumana attended by five hundred princesses in five hundred carriages, approached the Bhagavā, made her obeisance, seated herself in a suitable place and respectfully addressed the Bhagavā as follows;

Venerable Sir, two disciples of the Bhagavā in the Bhagavā's Teaching have equal conviction, equal morality and equal wisdom. One is given to charity, the other is not. On the dissolution of their bodies at death, they are reborn in the deva world. Venerable Sir, would there be any difference, would there be any distinction between these two devas? (Said Sumana).

“There will be, Sumana”, replied the Bhagavā.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a deva, he can surpass the one not given to charity in the following five respects.

As regards life-span as a deva.

As regards appearance as a deva.

As regards happiness as a deva.

As regards attendants as a deva.

As regards Power as a deva.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a deva, he can surpass the one not given to charity in these five respects.

Venerable Sir, in case, on the dissolution of their bodies as devas, become human beings, would there be any distinction, would there be any difference between the two? (Said Sumana).

“There will be, Sumana,” replied the Bhagavā.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a human being, he can surpass the one not given to charity in the following five respects.

As regards life-span as a human being.

As regards appearance as a human being.

As regards happiness as a human being.

As regards attendants as a human being.

As regards power as a human being.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming a human being, he can surpass the one not given to charity in these five respects.

“Venerable Sir, in case these two renounce hearth and home and become a bhikkhu leading the homeless life would there be any distinction, would there be any difference between the two?” (Said Sumana).

“There will be, Sumana,” said the Bhagavā. Sumana, though the one who is given to charity is the same as the one not given to charity in respect of becoming bhikkhus, he will surpass the one not given to charity in the following five respects:

He will have the use of robes, mostly at the request of donors and very seldom without such request.

He will have the use of alms-food mostly at the request of donors and very seldom without such request.

He will have the use of monastic dwelling mostly at the request of donors and very seldom without such request.

He will have the use of medicines and medicinal requisites that are the support of the sick, mostly at the request of donors and very seldom without such request.

That bhikkhu will mostly be treated by the companions in the Noble Practice living together with him, with pleasing bodily behaviour, and very seldom without such behaviour; with pleasing verbal behaviour and very seldom without such behaviour, with pleasing mental attitude and very seldom without such attitude; and with pleasing respect and very seldom without such respect.

Sumana, though the one given to charity is the same as the one not given to charity, in respect of becoming bhikkhus, the one given to charity will surpass the one not given to charity in these five respects. (Said the Bhagavā).

“Venerable Sir, in case these two attain to Arahatsip, would there be any distinction, would there be any difference between the two?” (Respectfully asked Sumana).

Sumana, in this respect I do not in fact say that there will be the least difference between the liberation from the defilements (as an Arahāt) of the one and the liberation from the defilements (as an Arahāt) of the other. (Said the Bhagavā).

“Venerable Sir, how wonderful and unprecedented it is! It is so fitting for this charity to be dispensed, so fitting for good deeds to be done. Good deeds benefit one who becomes a deva; they also benefit one who becomes a human being; they also benefit one who becomes a bhikkhu” (Said Sumana).

Sumana, these words are true.

Sumana, it is fitting for charity to be dispensed; it is fitting for good deeds to be done. Good deeds benefit one who becomes a deva; they also benefit one who becomes a human being; they also benefit one who becomes a bhikkhu. (Said the Bhagavā).

Thus said the Bhagavā. Having said thus, the Sugata, the Teacher again made this further utterance (in verse):

“In this world, the moon which travels through the sky and which is free from impurity, surpasses all the stars, with its radiance.

Similarly, in this world, one who is endowed with morality and who believes in charity surpasses those who are stingy, by giving charity.

The rain which is endowed with a multitude of cloud peaks and cloud banks and which have streaks of lightning, pours thunderously over both plains and valleys, filling them with water.

Similarly, the wise disciple of the Perfectly Self Enlightened One, who is endowed with sotāpatti path knowledge, can surpass the miserly person in five respects.

That person, indeed, being elevated by the wealth and possessions given in charity, is gladdened in after life in the deva world with long life, followers, appearance and happiness.

End of Sumana Sutta,
the first in this Vagga.

2. CUNDĪ SUTTA

Discourse to Cundī

32. At one time the Bhagavā was staying in Rājagaha at the Veḷuvana monastery, where black squirrels were fed. At that time Princess Cundī, attended by five hundred maids in five hundred carriages, approached the Bhagavā, made her obeisance, seated herself in a suitable place and addressed the Bhagavā as follows:

“Venerable Sir, my brother Prince Cunda says thus:

‘A certain person, whether male or female, takes refuge in the Buddha, the Dhamma and the Saṃgha; abstains from taking life, abstains from taking what is not given, from sexual misconduct, abstains from false speech and abstains from indulging in intoxicants that conduce to forgetfulness. That person, on the dissolution of his body at death, goes to a good destination, and not to a bad destination’. (said Cundī).

Venerable Sir, may I respectfully ask the Bhagavā this. Venerable Sir, by reverencing which Buddha does one, on the dissolution of his body at death, attain to a good destination and not to a bad destination. By reverencing which Dhamma does one, on the dissolution of his body at death, go to a good destination, and not to a bad destination? By reverencing which Saṃgha does one, on the dissolution of his body at death, go to a good destination and not to a bad destination? By cultivating what type of morality does one, on the dissolution of his body at death, go to a good destination, and not to a bad destination?

Cundī, of all legless beings, two-legged beings, four-legged beings, beings with many legs, corporeal beings, incorporeal beings, beings with perception, beings without perception, beings which neither have perception, nor non perception, the Bhagavā who deserves special veneration and

who comprehends all the dhammas by his own intellect and insight, should be said to be the greatest.

Cundī, those who venerate the Buddha are said to venerate what is the greatest, to those who venerate what is the greatest, the greatest advantage will accrue.

Cundī, of all existing conditioned phenomena, the Ariya Path of Eight Constituents should be said to be the greatest. Cundī, those who have reverence for the Ariya Path of Eight Constituents are said to reverence what is the greatest. To those who reverence what is the greatest, the greatest advantage will accrue.

Cundī, of all existing conditioned and unconditioned dhammas, freed from attachment, that is Nibbāna, where there is no intoxication, where hunger is appeased, where desire is removed, where the root of the round of rebirths is cut off, where craving is exhausted, where there is no attachment, and where all suffering has ceased, should be said to be the greatest.

Cundi, those who have reverence for freedom from attachment, that is Nibbāna, are said to reverence what is the greatest. To those who reverence what is the greatest, the greatest advantage will accrue.

Of all religious orders and sects, the Tathāgata's Order of bhikkhu-disciples, who are worthy of receiving offerings brought even from afar, who are worthy of receiving offerings specially set aside for guests, who are worthy of receiving offerings donated for well-being in the next existence, who are worthy of receiving obeisance with joined palms raised to the forehead, and who are the incomparable fertile fields for all to sow the seeds of merit, consisting of eight categories or four pairs, should be said to be the greatest.

Cundī, those who reverence the Tathagata's Order of bhikkhus are said to reverence what is the greatest. To those-

who reverence what is the greatest, the greatest advantage will accrue.

Cundī, of all existing moral precepts, the moral precepts that are unbroken, intact, unblemished and unspotless that enable one's release from craving's bondage, that are praised by the wise, that should not be applied wrongly, that conduce to concentrative calm, that are cherished by the Ariyas, should be said to be the greatest.

Cundī, those who observe the moral precept cherished by the Ariyas are said to observe what is the greatest. To those who observe what is the greatest, the greatest advantage will accrue. (Said the Bhagavā).

“For those who understand the greatness of the Three Gems and who in fact reverence the greatest, and to those who venerate the Incomparable One who is worthy of receiving noble offerings;

For those who reverence the noble Dhamma which is conducive to freedom from attachment, to peace and happiness; and to those who reverence the Saṃgha who are the greatest field for all to sow the seeds of merit;

For those who make offerings to what is the greatest (the Three Gems) the greatest of good things, namely, life-span, appearance, fame and following, happiness, strength of body and intellect, grow.

The wise ones who are endowed, with the Noble Dhamma, whether devas or human beings, who make offerings to what is the greatest (the Three Gems), attain to the greatest and are delighted”.

End of Cundī Sutta,
the second in this Vagga.

3. UGGAHA SUTTA

Discourse to Uggaha

33. At one time the Bhagavā was staying in the jasmine wood at Bhaddiya. At that time Uggaha, the grandson of the householder Meṇḍaka went to the Bhagavā, made his obeisance, seated himself at a suitable place and addressed the Bhagavā thus:

“Venerable Sir, may the Bhagavā and three other bhikkhus accept my alms-food tomorrow.”

The Bhagavā indicated acceptance by remaining silent.

Knowing the Bhagavā’s acceptance, Uggaha, grandson of the householder Meṇḍaka rose, made his obeisance and departed respectfully.

The next morning after the night had passed, the Bhagavā rearranged his robe, took the great robe and alms-bowl, went to the house of Uggaha, grandson of the householder Meṇḍaka and seated himself at a seat prepared for him.

Uggaha, the grandson of the householder Meṇḍaka, then himself served the Bhagavā with delicious food till the Bhagavā was satisfied and wanted no more.

After the Bhagavā had had his alms-meal and removed his hand from the bowl, Uggaha, grandson of the householder Meṇḍaka, sat at a suitable place and respectfully said to the Bhagavā.

“Venerable Sir, my young daughters will have to join their husbands’ families. May the Bhagavā admonish and instruct them. Thus admonished and instructed, they will prosper and be happy for long”.

The Bhagavā then said:

“Brides, on the subject of (your father’s) request, here is my advice on how you should conduct yourselves.

Sollicitous of and attending to your welfare, your parents are giving you away in marriage. This is how you should conduct yourselves(in marriage). You should rise from bed before your husbands and retire to bed after them. You should so conduct yourselves that you are obedient to your husband's wishes, that you are pleasing in your conduct and loving in your speech. Brides, this is how you should conduct yourselves(in marriage).

“Brides, you should in addition conduct yourselves thus: you should respect the parents, samaṇa and brāhmaṇas who are respected and esteemed by your spouses, esteem, cherish and reverence them; when visiting, you should show reverence to them by providing accommodation and water for them (with which to wash their feet etc). Brides, you should conduct yourselves thus.

Brides, you should in addition conduct yourselves thus:

“You should become skilled in the craft and diligent and be endowed with competent management, and technicalities of the home based wool and cotton businesses of your spouses, and as to enable to engage yourselves personally and manage them. Brides, you should conduct yourselves thus.

Brides, you should in addition conduct yourselves thus: “You should be aware of what has been done or of what has not been done by the domestic servants and employees of your husbands, of the strength or lack of strength of those who are sick, and be able to divide and distribute hard and soft food to them, to each according to his due share”. Brides, you should conduct yourselves thus.

Brides, you should in addition conduct yourselves thus; You should look after, make secure, and keep intact whatever goods, whether grain, gold or silver, that may be

brought by your spouses, and see to it that they are not wasted through extravagant pleasure seeking, theft and intemperance. Brides, you should conduct yourselves thus.

Brides, women who are possessed of these five dhammas will, on the dissolution of their bodies at death, be reborn in the company of devas with delightful forms (Manāpakāyikā).

“A man at all times and always maintains his wife, looking after her with diligence and care. The good wife who is thus maintained and whose every want is met, does not slight her husband.

The good wife does not constrain her husband by her nagging. The wise wife cherishes and respects all those who are respected and esteemed by her husband.

A certain woman is energetic diligent and is not indolent. She is surrounded by attendants who are maintained and supported by her. She does what pleases her husband. She keeps and looks after the property amassed by her husband.

That woman who attends to her husband's wishes and conducts herself thus is reborn in the realm of devas with delightful forms (Manāpakāyikā).”

End of Uggaha Sutta,
the third in this Vagga.

4. SĪHASENĀPATI SUTTA

Discourse to Sīhasenāpati

34. At one time the Bhagavā was staying at the pinnacled monastery in Mahāvana forest in Vesālī. During that time General Sīha approached the Bhagavā, made his obeisance, sat at a suitable place and addressed the Bhagavā thus: “Venerable Sir, can the Bhagavā make known the personally apperceivable result of giving charity?”

“I can, Sīha”, replied the Bhagavā.

Sīha, a giver of charity is held in affection and esteem by many. Sīha, this affection and esteem by many for the giver of charity is the personally apperceivable result of giving charity.

And again, Sīha, a giver of charity is approached by virtuous people who are tranquil. Sīha that giver of charity is approached by virtuous people who are tranquil, is another personally apperceivable result of giving charity.

And again, Sīha, the good fame of the giver of charity spreads far and wide. Sīha, that the good fame of the giver of charity spreads far and wide, is another personally apperceivable result of giving of charity.

And again, Sīha, a giver of charity, approaches any kind of assembly, whether it be an assembly of the ruling class or of brāhmins, or of well-to-do people, or of samanās, he does so with confidence and untroubled demeanour. That when the giver of charity approaches any kind of assembly, whether it be an assembly of the rulers, or of brāhmins, or well-to-do people, or of sumanas, he does so with confidence and untroubled demeanour, is another personally apperceivable result of giving charity.

And again, Sīha, the giver of charity on the dissolution of his body at death, is reborn in good destinations, the

happy world of the devas. That, the giver of charity, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas, is the after life result, of giving charity. (Said the Bhagavā).

When the Bhagavā had said thus, General Sīha said to the Bhagavā: “Venerable Sir, I have approached the Bhagavā with conviction, not to learn of the four personally apperceivable results of giving of charity as taught by the Bhagavā. I am myself acquainted with their results. **Venerable Sir**, I am myself a giver of charity, held in **affection** and esteem by many.

Venerable Sir, I am (myself) a giver of charity who is approached by virtuous people, who are tranquil.

Venerable Sir, I am myself a giver of charity whose fame spreads far and wide: “Sīha the general is a giver of charity. He does good to the Order of bhikkhus and attends upon the Order of bhikkhus.”

Venerable Sir, I am (myself) a giver of charity. I approach any kind of assembly, whether it be an assembly of the ruling class, of brahmins, or of well- to- do people, or of bhikkhus, with confidence and untroubled demeanour.

Venerable Sir, I have approached the Bhagavā with conviction, **not to** learn the four personally apperceivable results of giving charity, as taught by the Bhagavā. I am myself acquainted with these results.

Venerable Sir, I am not however acquainted with the result taught me by the Bhagavā as follows: “Sīha, a giver of charity, on the dissolution of his body at death, is reborn in good destinations, the happy world of the devas”. I have approached the Bhagavā with conviction only to learn of this result. (Said Sīha).

Sīha, this is true, this result is true. The giver of charity, on the dissolution of his body at death is reborn in

the good destinations, the happy world of the devas. (Said the Bhagavā).

The giver of charity is held in affection by many. He is resorted to by many. He attains to fame and his attendants multiply. The one who is free from niggardliness can enter an assembly with confidence and untroubled demeanour. For this reason the wise who seek happiness, eliminate the impurity of niggardliness and give charity. These people stay for long in the Tāvātimsā deva-world. They live happily in the company of Tāvātimsā devas.

Those who have the opportunity and who have done good deeds, when passing away from this life, go about with radiant bodies in the Nandavana Park. They become endowed with the five sense pleasures and are delighted, happy and glad. Those disciples who follow the words of the Bhagavā who is possessed of the virtue of Tādi and practise accordingly find happiness in the deva world.

End of Sīhasenāpati Sutta,
the fourth in this Vagga.

5. DĀNĀNISAMSA SUTTA

Discourse on the Benefits of Giving Charity

35. Bhikkhus, the benefits of giving of charity are of five kinds.

What are the five?

A giver of charity is held in affection and esteem by many.

He is approached to by virtuous people who are tranquil.

His good fame spreads far and wide.

He is not remiss in (the observance of the five) precepts for the laity.

On the dissolution of his body at death, he is reborn in good destination, the happy world of the devas.

These, bhikkhus, are the five benefits of giving charity. (Said the Bhagavā)

He who constantly observes the dhamma of the virtuous and gives charity is held in affection. He is always approached to by virtuous persons who restrain themselves in their bodily, verbal and mental actions.

Those virtuous persons teach the giver of charity the noble dhamma that tends to destroy all kinds of suffering. That person in this world, knowing this dhamma, and being detached from āsavas realizes Nibbāna.

End of Dānānisamṣa Sutta,
the fifth in this Vagga.

6. KĀLADĀNA SUTTA

Discourse on Timely Giving of Charity

36. Bhikkhus, there are five kinds of timely giving of charity.

What are the five?

Giving of charity to a guest.

Giving of charity to a traveller.

Giving of charity to the sick.

Giving of charity at a time of famine.

Giving newly harvested crops and fruits in charity, as first priority to those who are endowed with morality.

These, bhikkhus, are the five kinds of timely giving of charity. (Said the Bhagavā).

The wise who understand the words(of the alms-seeker) and who are free from niggardliness, give charity on suitable occasions. They give charity on suitable occasions with specially clear consciousness to those Ariyas who are endowed with the virtue of *tādi* and uprightness. That person's giving of charity is great.

People rejoice in that act of charity. They also render service in it. (For the donor) the act of charity is not diminished by these people being gladdened and by their rendering service in it. They receive their share of merit from that good deed.

That is why if one who is free from niggardliness gives charity, he should do so to a person to whom immense benefit can accrue. Meritorious acts are the support of beings in the after life.

End of Kāladāna Sutta,
the sixth in this Vagga.

7. BHOJANA SUTTA

Discourse on Alms-food

37. Bhikkhus, a donor who gives alms-food as an act of charity, is said to be offering five kinds of gifts.

What are the five?

He is said to give life as an act of charity.

He is said to give good looks as an act of charity.

He is said to give happiness as an act of charity.

He is said to give strength as an act of charity.

He is said to give wisdom as an act of charity.

Because life is given as an act of charity, the deva lifespan or the human lifespan of that donor will be long. Because good looks are given as an act of charity, his appearance as a deva or as a human being will be attractive. Because happiness is given as an act of charity he will have happiness of a deva or as a human being. Because strength is given as an act of charity, his strength as a deva or as a human being will be great. Because wisdom is given as an act of charity, he will have wisdom of a deva or as a human being.

Bhikkhus, a donor who gives alms-food as an act of charity is said to be offering these five kinds of gifts. (Said the Bhagavā).

A wise person gives life as an act of charity, gives strength in charity, gives good looks as an act of charity, gives wisdom as an act of charity. The wise one gives happiness as an act of charity. That wise one gains happiness.

Because one gives life in charity, gives strength as an act of charity, gives good looks as an act of charity, gives happiness as an act of charity and gives wisdom as an act of charity, one will be blessed with long life and a large following in whichever world one may be reborn.

End of Bojhāna Sutta,
the seventh in this Vagga.

8. SADDHA SUTTA

Discourse on a Man of Conviction

38. Bhikkhus, the following five kinds of benefit will accrue to a man of good family endowed with conviction. What are the five?

Bhikkhus, when virtuous persons with tranquil mind shows compassion, they will do so first only to the person who is endowed with conviction and not the one who lacks conviction.

When they approach people, they will first do so only to the one who is endowed with conviction and not to the one who lacks conviction.

When they seek alms, they will do so first only from the one who is endowed with conviction and not from the one who lacks conviction.

When they teach the Dhamma, they will do so first only to the one who is endowed with conviction and not to the one who lacks conviction. The one who is endowed with conviction, on the dissolution of his body at death, will be reborn in good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit which will accrue to the man of good family who is endowed with conviction.

Bhikkhus, just as a big banyan tree, on level ground, growing at the crossing of four roads is a refuge for all birds from all around, similarly, bhikkhus, a man of good family endowed with conviction is a refuge for bhikkhus and bhikkhunis, for male and female lay disciples. (Said the Bhagavā).

Just as the big tree, complete with boughs, branches, leaves and fruits, of big girth in its trunk and firmly rooted, is a perch for all birds.

Just as all birds gather at and resort to that delightful place; Just as birds needing shade go to that place and birds wanting fruit, eat the fruit.

Similarly a person endowed with morality, of humble behaviour, not arrogant, self-restrained, mild, gentle and endowed with conviction is approached by Arahats who are free from attachment, free from hatred, free from bewilderment, free from āsavas and are an incomparable fertile field for all to sow the seeds of merit.

Those Arahats teach that person the dhamma that is the cause of dispelling all suffering. That person, having comprehended the Dhamma in this life, is free from āsavas and realizes Parinibbāna.

End of Saddha Sutta,
the eighth in this Vagga.

9. PUTTA SUTTA

Discourse on Children

39. Bhikkhus, parents who discern well these five circumstances, desire to have children of their own blood.

What are the five?

Our children whom we have bred and brought up will maintain us (in our old age).

They will attend to our affairs.

Our lineage will last long.

They will be our heirs.

When we have passed away from this life, they will offer alms on our behalf (and share their merit with us.)

Bhikkhus, parents who discern well these circumstances desire to have children of their own blood. (Said the Bhagavā).

Wise persons who discern well those live circumstances desire to have children. The children we have bred and brought up will maintain and look after us well. They will attend to our affairs. Our lineage will last long. They will be our heirs. Besides, when we have passed away they will offer alms on our behalf (and share their merit with us).

Wise parents who discern these circumstances desire to have children. The virtuous who receive gratitude and show it in deeds repeatedly think of the former acts (of parental care) and maintain and look after their parents.

They attend to the affairs of the parents as they would attend to the affairs of those to whom they are beholden.

Those children who obey their parents' admonition, who maintain their parents for having nurtured them, who perpetuate their lineage and who are endowed with conviction and morality are worthy of praise.

End of Putta Sutta,
the ninth in this Vagga.

10. MAHĀSĀLAPUTTA SUTTA

Discourse containing the Simile of Big Trees

40. Dependent upon the Himalayas, the greatest mountains, big trees prosper in five ways.

What are the five?

They prosper with boughs, branches and leaves.

They prosper with bark.

They prosper with outer crust.

They prosper with sapwood.

They prosper with heartwood.

Similarly, bhikkhus, the members of a household prosper in five ways, dependant on a man of good family who is endowed with conviction.

What are the five?

They prosper with conviction.

They prosper with morality.

They prosper with learning.

They prosper with generosity.

They prosper with wisdom.

Bhikkhus, dependant upon a man of good family who is endowed with conviction, the members of a household prosper in these five ways. (Said the Bhagavā).

Dependant on the rock mountain, lordly trees in the big forest prosper.

Similarly, dependant on a man of good family who is possessed of morality and conviction, the wife and children, relatives, friends and acquaintances, kinsfolk and those who depend on him for their livelihood, prosper.

Seeing the morality, the generosity and the good conduct of the person possessed of morality, others imitate his example and conduct themselves accordingly.

The wise ones practise the dhamma that is like the Path for those who in this Teaching are reborn in the deva world where they enjoy sense pleasures at will and are delighted.

End of Mahasalaputta Sutta,

the tenth in this Vagga.

End of Sumana Vagga, the fourth Vagga.

Namo tassa bhagavato arahato sammā sambuddhassa

v. MUNḌARĀJA VAGGA

1. Ādiya Sutta
2. Sappurisa Sutta
3. Iṭṭha Sutta
4. Manāpadāyī Sutta
5. Puññābhisanda Sutta
6. Sampadā Sutta
7. Dhana Sutta
8. Alabbhaniya Thāna Sutta
9. Kosala Sutta
10. Nārada Sutta

v. MUNḌARĀJA VAGGA

1. ĀDIYA SUTTA

Discourse on Advantage of Coming Into Wealth

41. At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī.

During that time Anāthapiṇḍika, the householder approached the Bhagavā, made his obeisance and sat at a suitable place. To Anāthapiṇḍika who was thus seated, the Bhagavā said thus: Householder, there are five advantage of coming into wealth.

What are the five?

Householder, in this world a noble disciple makes himself happy and pleased, leading a comfortable life, with wealth acquired through industry and effort, through lawful means, through physical exertion and sweat, and he makes his parents happy, pleased, leading a comfortable life. He makes his wife and children, his slaves and workmen happy and pleased, leading a comfortable life.

This is the first advantage of coming into wealth.

And again householder, a noble disciple makes his friends and acquaintances happy and pleased, leading a comfortable life, with wealth acquired through industry and effort, through physical exertion and sweat, and through lawful means.

This is the second advantage of coming into wealth.

And again householder, a noble disciple makes himself happy by safeguarding his wealth acquired through industry and effort, through physical exertion and sweat, and lawful means, from danger on account of fire, water, the ruler, thief and undeserving heirs.

This is the third advantage of coming into wealth.

And again householder, a noble disciple makes five kinds of gift with the wealth acquired through industry and effort, through physical exertion and sweat, and through lawful means, to his relatives, to guests, to deceased relatives, to the ruler and to the devas.

This is the fourth advantage of coming into wealth.

And again householder, a noble disciple, with wealth acquired through industry and effort through physical exertion and sweat and through lawful means, makes noble offerings to samaṇas and brāhmaṇas who are free from intoxication due to wealth, and unmindfulness, who are steadfast in patience and self restraint, some of whom admonishes themselves, some of whom extinguish the defilements from their minds, some of whom calm their minds (through attainment of Nibbāna in the present life by extinction of the defilements). This noble offering leads to rebirth in the higher realms, leads to rebirth in the deva world, is conducive to happiness and good results.

This is the fifth advantage of coming into wealth.

Householder, these are the five advantage of coming into wealth.

Householder, in case the noble disciple who lives by these five conditions for coming into wealth has his wealth exhausted, it would occur to him thus; “I have lived by these conditions for coming into wealth, yet my wealth becomes exhausted”. Thereby he does not feel unhappy about it.

Householder, in case the noble disciple who lives by these five conditions has his wealth increased, it would occur to him thus: “I have lived by these advantage of coming into wealth and have my wealth increased.” Thereby, in either case, he does not feel unhappy about it. (Said the Bhagavā).

I have enjoyed my wealth, have supported my parents, maintained my wife and children, overcome the dangers, have made offerings that lead to rebirth in the higher realms.

Further, I have made the five kinds of gifts. I have supported those who are possessed of morality, who observe restraint of body, speech and mind, and who live the noble life.

The wise householder desires wealth for certain ends; these I have done what will not make me worry any more.

The person who repeatedly reflects thus is one who is established in the dhamma of the Noble Ones. That person is praised in this life and rejoices in the deva world after he has passed away.

End of Ādiya Sutta,
the first in this Vagga.

2. SAPPURISA SUTTA

Discourse on the Righteous Man

42. Bhikkhus, if a righteous man is born into a family, this will redound to the advantage of many, to the welfare of many, to the happiness of many. It will redound to the advantage, to the welfare and to the happiness of parents; to the advantage, to the welfare and to the happiness of wife and children; to the advantage, to the welfare and to the happiness of slaves and workmen; to the advantage, to the welfare and happiness of friends and acquaintances; and to

the advantage, to the welfare and to the happiness of samaṇas and brāhmaṇas.

For example, bhikkhus, just as heavy rainfall makes all crops thrive well and redounds to the advantage, to the welfare and to the happiness of many, so also bhikkhus, if a righteous man is born into a family, this will redound to the advantage, to the welfare and to the happiness of many; to the advantage, to the welfare and to the happiness of the parents; to the advantage, to the welfare and to the happiness of wife and children; to the advantage, to the welfare and to the happiness of slaves and workmen; to the advantage, to the welfare and to the happiness of friends and acquaintances and to the advantage, to the welfare and to the happiness of samaṇas and brāhmaṇas. (Said the Bhagavā).

One who works for the welfare of many brings about wealth for them. That person who observes the dhamma, who is learned and is endowed with morality and good conduct is protected by all devas. Fame will not forsake one who is established in the dhamma.

How can one who is established in the Dhamma, who is endowed with morality, who is accustomed to speak truly and who has a moral dread of demeritorious deeds, who is like the most refined kind of gold, be censured by anybody? He is praised by the devas as well as brahmās.

End of Sappurisa Sutta,
the second in this Vagga.

3. ITṬHA SUTTA

Discourse on Desirable Things

43. During that time Anāthapiṇḍika the householder approached the Bhagavā, made his obeisance, sat at a suitable place. To Anāthapiṇḍika who was thus seated, the Bhagavā said thus: Householder, there are five things that in the world are desirable, delightful and pleasing and that are hard to come by.

What are the five?

Householder, longevity is desirable, delightful and pleasing and is hard to come by (in the world). Good appearance is desirable, delightful and pleasing and is hard to come by (in this world). Happiness is desirable, delightful and pleasing and is hard to come by (in this world). A large following is desirable, delightful and pleasing and hard to come by (in this world). The deva realms are desirable, delightful and pleasing and hard to come by (in this world).

Householder, in the world these are the five things that are desirable, delightful and pleasing and that are hard to come by.

Householder, I do not say that these five things that are desirable, delightful and pleasing and are hard to come by in this world, are obtainable by wishing or by expressing one's ardent desires.

Householder, if these five things that are desirable, delightful and pleasing and that are hard to come by in the world, were obtained by wishing or by expressing one's ardent desires, who in this world would lack anything?

Householder, an Ariya disciple who desires longevity should not long for it verbally or mentally. Householder, as a condition for attaining longevity, the noble disciple desiring longevity should so conduct himself as to gain longevity.

True it is. That noble disciple who so conducts himself as to gain longevity, attains longevity. That person can have longevity either as a deva or as a human being.

Householder, an Ariya disciple desiring good appearance should not long for it verbally and mentally. Householder, as a condition for attaining good appearance, the noble disciple desiring good appearance should so conduct himself as to gain good appearance. True it is. That Ariya disciple who so conducts himself as to gain good appearance attains good appearance. That person can have good appearance either as a deva or as a human being.

Householder, an Ariya disciple desiring happiness should not long for it verbally and mentally. Householder, as a condition for attaining happiness the noble disciple desiring happiness should so conduct himself as to gain happiness. True it is. That noble disciple who so conducts himself as to gain happiness, attains happiness. That person can have happiness either as a deva or as a human being.

Householder, an Ariya disciple desiring a large following should not long for it verbally and mentally. Householder, the Ariya disciple desiring a large following should, as a condition for attaining a large following, conduct himself as to gain a large following. True it is. The Ariya disciple who so conducts himself as to gain a large following, attains a large following. That person can have a large following as a deva or as a human being.

Householder, an Ariya disciple desiring to reach the deva world should not long for it verbally and mentally. Householder, the Ariya disciple desiring to reach the deva world, as a condition for attaining the deva world, should so conduct himself as to reach the deva world. True it is. That Ariya disciple who so conducts himself to reach the deva world attains to the deva world. That person can attain to the deva world. (Said the Bhagavā).

A man of good family who longs for longevity, good appearance, a large following, fame, the deva world, noble lineage and progressive noble delight, should not be remiss (in the performance of meritorious deeds.)

The wise praise the one who is not remiss in the performance of meritorious deeds. The wise person who is not remiss can have two advantages.

Because the wise man acquires two advantages, acquiring advantage in this life and advantage in the hereafter, he is called a Paṇḍita.

End of Itṭha Sutta,
the third in this Vagga.

4. MANĀPADĀYI SUTTA

Discourse on Giving What is Pleasing

44. At one time the Bhagavā was staying at the pinnacled monastery in the Mahāvana grove in Vesālī. During that time the Bhagavā one morning rearranged his robe, took his alms-bowl and great robe, went to the house of Ugga, the householder of Vesālī and sat at a seat prepared for him. Ugga the householder of Vesālī, then approached the Bhagavā, made his obeisance, sat at a suitable place and spoke to the Bhagavā thus: “Venerable Sir, I have heard this and received this from the Bhagavā himself, the donor of a pleasing object receives a pleasing benefit”. Venerable Sir, my hard food, which has the colour of the sal-flower is pleasing. May the Bhagavā out of compassion accept my hard food. (Said Ugga).

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard this and received this from the Bhagavā himself: The donor of a pleasing object receives a pleasing benefit. Venerable Sir, my pork curry is flavoured with jujube and is pleasing. May the Bhagavā out of compassion accept my curry”. (Said Ugga).

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself: ‘The donor of a pleasing object receives a pleasing benefit’. My dish of vegetable is cooked in oil and is pleasing. May the Bhagavā out of compassion accept my dish of vegetable”.

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself ‘The donor of a pleasing object receives a pleasing benefit.’ Venerable Sir, my sāli rice, free of black grains together with kinds of broth and various kinds of curry is pleasing. May the Bhagavā out of compassion accept my sāli rice”. (Said Ugga).

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself: ‘The donor of a pleasing object receives a pleasing benefit’. Venerable Sir, my pieces of cloth made in Kasi country are pleasing. May the Bhagavā out of compassion accept my pieces of cloth”.

The Bhagavā out of compassion accepted.

“Venerable Sir, I have heard thus and received this from the Bhagavā himself. ‘The donor of a pleasing object receives a pleasing benefit’. Venerable Sir, my couch with long-tufted carpet, coverlets of woollen ornamental embroidery seat of deerskin; red awning and red cushions at either end, is pleasing”.

“Venerable Sir, in fact we know these things are not appropriate for the Bhagavā”.

Venerable Sir, this sandalwood seat of ours is worth more than a hundred thousand. (Said Ugga).

May the Bhagavā out of compassion accept this seat.

The Bhagavā out of compassion accepted.

The Bhagavā then gave this exposition on the benefits of the good deeds to Ugga the householder of Vesālī.

“The donor of a pleasing object receives a pleasing benefit. A person devoutly makes offerings of clothings, lodgings, food, and drinks and various articles to upright persons.

Knowing Arahats to be like a field of merit, one should give freely and support them. That virtuous person who relinquishing what is difficult to relinquish, gives away a pleasing object, receives a pleasing benefit”.

After giving the exposition to Ugga the householder of Vesālī, on the benefits of good deeds, the Bhagavā rose from his seat and departed.

Then, not long afterwards, Ugga the householder of Vesālī passed away and was reborn in a brahmā realm due to jhanic consciousness.

The Bhagavā then was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. Then soon after the middle part of the night, Ugga the brahmā approached the Bhagavā illuminating the entire Jetavana monastery. The brahmā Ugga who was standing made obeisance to the Bhagavā and stood at a suitable place. The Bhagavā said thus: “Ugga, how is it? Has your wish been fulfilled?”

“Venerable Sir, indeed my wish has been fulfilled’. Then the Bhagavā addressed the brahmā Ugga in verse:

“The donor who gives a pleasing object receives a pleasing benefit.

One who gives what is supreme receives what is supreme in return. The giver of what is best receives what is best. The giver of what is excellent reaches a position of excellence.

One who gives what is supreme, what is the best and what is excellent, attains longevity and a large following, wherever he may be reborn.

End of Manāpadāyī Sutta,
the fourth in this Vagga.

5. PUÑÑABHISANDA SUTTA

Discourse on Outflow of Meritorious Deeds

45. Bhikkhus, these five kinds of outflow of meritorious deeds and outflow of meritorious actions carry happiness, conduces to good results, to happiness as resultant and to rebirth in the deva world and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous, and what is blissful.

What are the five?

Bhikkhus, the bhikkhu who uses the robe offered by a certain lay supporter enters upon and abides in the measureless concentration (Arahatta-phala samādhi). That person's outflow of meritorious deeds, outflow of meritorious actions are measureless; it carries happiness, conduces to good results, to happiness as resultant, and to rebirth in the deva world, and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous, and what is blissful.

Bhikkhus, the bhikkhu who uses the alms food offered by a certain lay supporter ...p...

Bhikkhus, the bhikkhu who uses the monastic dwelling offered by a certain lay supporter ...p...

Bhikkhus, the bhikkhu who uses the couch offered by a certain lay supporter ...p...

Bhikkhus, the bhikkhu who uses medicines and medicinal requisites for curing illness, offered by a certain lay supporter enters upon and abides in the measureless concentration (Arahatta-phala samādhī). That person's outflow of meritorious deeds, outflow of meritorious actions carries happiness, conduces to good results, happiness as resultant, to rebirth in the deva world and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous and what is blissful.

Bhikkhus, these five kinds of outflow of meritorious deeds and outflow of meritorious actions carry happiness, conduces to good results, to happiness as resultant, and to rebirth in the deva world. They lead to what is desirable, what is delightful, what is pleasing, what is advantageous, and what is blissful.

Bhikkhus, it is not easy to measure the magnitude of the meritorious deeds of the Ariya disciple who is endowed with the five kinds of outflow of meritorious deeds and the outflow of meritorious actions thus: Such and such, are the measure of the outflow of meritorious deeds and the outflow of meritorious actions, that carry happiness, conduce to good results, to happiness as a resultant, and to rebirth in the deva world, and which leads to what is desirable, what is delightful, what is pleasing, what is advantageous and what is blissful. In fact, it can only be referred to as measureless and incomparable mass of meritorious deeds.

For example bhikkhus, it is not easy to measure the volume of water in the great ocean so many vessels of water, as hundreds of vessels of water, as thousands of

vessels of water, as hundreds of thousands of vessels of water. In fact it can only be referred to as a measureless mass of water. Similarly, it is not easy to measure the magnitude of the meritorious deeds of the Ariya disciple who is endowed with the five kinds of outflow of meritorious deeds and outflow of meritorious actions thus: 'Such and such is the measure of the outflow of meritorious deeds and the outflow of meritorious actions that carry happiness, conduces to good results, to happiness as a resultant, and to rebirth in the deva world and which leads to what is desirable, to what is delightful, what is pleasing, what is advantageous and what is blissful.' In fact, it can only be referred to as a measureless and incomparable mass of meritorious deeds.

Just as the ocean which carries a large volume of water which cannot be measured as so many vessels of water, which has a tremendous roar, which is greatly terrifying, which is the repository of treasures, into which enter a great many constantly flowing rivers on which a great many people rely for support.

Just as a great many rivers on which multitudes of people depend on, flow constantly into the great ocean, so also, the result of meritorious deeds flow into the wise person who gives food and drinks, clothing, beds and coverlets like rivers carrying water into the ocean.

End of Puññābhisanda Sutta,
the fifth in this Vagga.

6. SAMPADĀ SUTTA

Discourse on Attainment

46. Bhikkhus, there are these five kinds of attainment.
What are the five?

Attainment of Conviction, attainment of Morality, attainment of Learning, attainment of Generosity and attainment of Wisdom.

Bhikkhus, these are the five kinds of attainment. (Said the Bhagavā).

End of Sampadā Sutta,
the sixth in this Vagga.

7. DHANA SUTTA

Discourse on Wealth

47. Bhikkhus, these are the five kinds of wealth.
What are the five?

Wealth of Conviction, wealth of Morality, wealth of Learning, wealth of Generosity and wealth of Wisdom.

Bhikkhus, what is the wealth of Conviction?

Bhikkhus, in this Teaching, the Ariya disciple has conviction in the Magga Insight and Perfect Enlightenment of the Tathāgata thus: 'This indeed is the Bhagavā ...p... the Teacher of devas and men, the Enlightened One, knowing and teaching the Four Ariya Truths, the Most Exalted. Bhikkhus, this is called the wealth of Conviction.

Bhikkhus, what is the wealth of Morality?

Bhikkhus, in this Teaching the Ariya disciple abstains from taking another life ...p... abstains from taking fermented beverages and liquor, which are the cause of forgetfulness. Bhikkhus, this is called the wealth of Morality.

Bhikkhus, what is the wealth of Learning?

Bhikkhus, in this Teaching, the Ariya disciple has “heard a lot and seen a lot” ...p... with his learning, he knows well, penetratively. Bhikkhus, this is called the wealth of Learning.

Bhikkhus, what is the wealth of Generosity?

Bhikkhus, in this Teaching, the Ariya disciple lives a householder's life with his mind free from stinginess giving generously, having hands washed clean(i. e. hands that do good deeds), taking delight in giving things away, being worthy of approach for alms, taking delight in giving and sharing. Bhikkhus, this is called the wealth of Generosity.

Bhikkhus, what is the wealth of Wisdom?

Bhikkhus, in this Teaching, the Ariya disciple is possessed of Wisdom. He is possessed of the noble Wisdom, that comprehends the arising and passing away (of conditioned dhammas), that shatter and destroy the defilements and that can well enable realization of Nibbāna. Bhikkhus, this is called the wealth of Wisdom.

Bhikkhus, these are the five kinds of Wealth. (Said the Bhagavā).

A certain person has conviction in the Tathāgata, which is unshakeable and firmly established. His morality is sublime and is pleasing to and admired by the Ariyas.

His reverence for the Saṃgha is based on his honest discernment of it. He is referred to as ‘one who is not poor’. His life is not futile.

Therefore, the wise one who heeds the exhortation of the Buddhas should repeatedly strive after Conviction, Morality, Reverence and knowledge of the Dhamma.

End of Dhana Sutta,
the seventh in this Vagga.

8. ALABBHANĪYATHĀNA SUTTA

Discourse on Things which cannot be wished for

48. Bhikkhus, in the world, there are five things which cannot be wished for by anyone, whether by a samaṇa or a brāhmaṇa or a deva or Māra or a brahmā.

What are the five?

In this world, no one, whether a samaṇa or a brāhmaṇa or a deva or Māra or brahmā, or by anyone, can wish: 'Let there be no ageing', concerning the phenomenon of ageing. The phenomenon of sickness "Let there be no sickness". ...p... The phenomenon of death ... "Let there be no death". The phenomenon of decay ... "Let there be no decay". In the world regarding the phenomenon of dissolution, the wish "Let there be no dissolution", cannot be fulfilled by anyone, whether by a samaṇa or a brāhmaṇa or a deva or Māra or by a brahmā.

Bhikkhus, to an uninformed worldling, ageing takes place in accordance with the phenomenon of ageing. When this happens that worldling cannot reflect thus: "I am not the only one in whom ageing takes place in accordance with the phenomenon of ageing. In fact, sentient beings come into this world, leaves this world, dies, and is reborn. To all sentient beings ageing takes place in accordance with the phenomenon of ageing. When ageing taking place in one, in accordance with the phenomenon of ageing, if I were to grieve, mourn, lament, wail bitterly beating my breast and become bewildered, I would have no desire to take food, my body would become emaciated. I would not be able to work, my enemies would rejoice, and my friends would be sorry".

When the phenomenon of ageing takes place that person grieves, mourns, laments, wails bitterly beating his breast and becomes greatly bewildered.

Bhikkhus, this person is called an uninformed worldling who is pierced by the poisonous thorn of grief. He is one who torments himself. And again, bhikkhus, to an uninformed worldling, sickness takes place in accordance with the phenomenon of sickness. ... death takes place in accordance with the phenomenon of death ... decay takes place in accordance with the phenomenon of decay ... dissolution takes place in accordance with the phenomenon of dissolution. When this takes place, that person cannot reflect thus:

“I am not the only one in whom dissolution takes place in accordance with the phenomenon of dissolution. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient being, dissolution takes place in accordance with the phenomenon of dissolution. If I were to grieve, mourn, lament, wail bitterly beating my breast and become greatly bewildered, I would have no desire to take food, my body would become emaciated. I would not be able to work, my enemies would rejoice and my friends would be sorry’.

That worldling who is overtaken by the phenomenon of dissolution grieves, despairs, laments, wails bitterly beating his breast and becomes greatly bewildered.

Bhikkhus, the ignorant worldling who is pierced by the poisonous thorn of grief, is one who torments himself.

Bhikkhus, a well-informed Ariya disciple, on being overtaken by the phenomenon of old age, reflects thus: “I am not the only one in whom ageing takes place in accordance with the phenomenon of old age. In fact, the phenomenon of old age overtakes everyone who is reborn in this existence, who passes away into another existence, who dies and who is reborn. If, on being overtaken by the phenomenon of old age, I grieve, despair, lament, wail bitterly

beating his breast, becomes greatly distressed, I will have no desire to take food and my body would become emaciated. I would not be able to work, my enemies would rejoice and my friends would be sorry.”

Bhikkhus, this person is called an Ariya disciple who is overtaken by the phenomenon of old age, does not grieve, mourn, lament, wail bitterly beating his breast and does not become greatly bewildered. Bhikkhus, this person is called a well informed Ariya disciple who has taken out the poisonous thorn of grief. The uninformed worldling who is pierced by the poisonous thorn of grief torments himself. The Ariya disciple who is free of the thorn of grief calms himself.

And again, bhikkhus, to a well informed Ariya disciple sickness takes place in accordance with the phenomenon of sickness ...p... death takes place in accordance with the phenomenon of death, decay takes place in accordance with the phenomenon of decay, dissolution takes place in accordance with the phenomenon of dissolution. When this happens that person reflects thus:

“I am not the only one in whom ageing takes place in accordance with the phenomenon of dissolution. In fact, the phenomenon of dissolution overtakes everyone who is reborn in this existence or who passes away into another existence, who dies or who is reborn. If, on being overtaken by the phenomenon of dissolution, I grieve, despair, lament, wail bitterly beating my breast, am bewildered, I will have no desire to take food and my body will be emaciated, I will not be able to work. My enemies will rejoice and my friends will be sorry.

That noble disciple on being overtaken by the phenomenon of dissolution does not grieve, despair, lament, wail bitterly beating his breast and does not become bewildered.

This person is called a well informed Ariya disciple who has taken out the poisonous thorn of grief. The uninformed worldling who is pierced by the poisonous thorn of grief torments himself. The noble disciple who is free of the poisonous thorn of grief calms himself.

In this world, bhikkhus, these are the five things that cannot be wished for by anyone, whether by a samana, or a brahmāna, or a deva, or Māra or brahmā.

In this world, not the least benefit can in fact be gained by grieving and lamenting. When one's enemies come to know of one's grieving and suffering, they rejoice.

When faced with danger, the wise one discerning the cause is not shaken. The enemies of that wise one, seeing his normal unperturbed countenance, are disconcerted.

Every possible advantage should be striven after, whether by praising virtue, or by reciting a potent mantra (spell or charm), or by saying good (pleasing) words, or by offering a gratification, or by mentioning one's lineage.

If I know or another one knows, that a certain result (like not growing old) is unavailing, we should not grieve thus: "I have committed an act that will be firmly embedded in cyclic kamma. What could I do now?" Instead, I should exercise forbearance.

End of Alabbhaniyaṭhāna Sutta,
the eighth in this Vagga.

9. KOSALA SUTTA

Discourse to Kosala

49. Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika of Sāvattṥī. During that time the Kosalan monarch Pasenadi approached the Bhagavā, made his obeisance and sat at a suitable place.

(Queen Mallikā had died just then).

An attendant of the court approached King Pasenadī and whispered in his ear: “Noble Ruler, Queen Mallikā has expired”. On being informed, King Pasenadī was distressed, saddened and remained disheartened and silent, with sagging shoulders and downcast eyes.

The Bhagavā then, knowing that King Pasenadī was distressed, saddened, remaining disheartened and silent with sagging shoulders and downcast eyes, said to King Pasenadī. In the world, there are the five kinds of things that cannot be wished away by anyone, whether by a samana, or a brahmāna or a deva or by Māra or a brahmā.

What are the five?

The phenomenon of ageing cannot be wished away by saying “Let there be no ageing” ...p...

In this world not the least benefit can in fact be gained by grieving or lamenting ...p... “I have committed an act that is firmly embedded in cyclic Kamma. What could I do now?”

End of Kosala Sutta,
the ninth in this Vagga.

10. NĀRADA SUTTA

Discourse Given by the Venerable Nārada

50. Once the Venerable Nārada was staying at Kukkutārāma monasrery in Pāṭaliputta. At that time the beloved charming consort of King Muṇḍa, Queen Baddhā, had died. King Muṇḍa because of the death of his beloved charming Queen Baddhā, would not bathe, perfume himself, have his meals, attend to affairs of state. By day and by night he remained dazed and distracted, beside her dead body.

King Muṇḍa then summoned the Royal Treasurer Piyaka and gave the following order.

“Friend Piyaka, let the body of the dead Queen Baddhā be soaked in oil in an iron coffin entirely filled with oil and cover it with another iron coffin. By putting the body of the dead Queen Baddhā thus, we will be able to see it for long.

After acknowledging King Muṇḍa’s instructions by saying “Yes Your Majesty” the Royal Treasurer Piyaka soaked the body of Queen Baddhā in oil in an iron coffin entirely filled with oil and covered it with another iron coffin. It then occurred thus to the Royal Treasurer Piyaka:

“The beloved charming consort of King Muṇḍa, Queen Baddhā has died. Because of the death of his beloved charming Queen Baddhā, King Muṇḍa would not bathe, perfume himself, have his meals, attend to affairs of state. By day and by night he remained dazed and distracted beside her dead body. To which samaṇa or brāhmaṇa should king Muṇḍa approach so that he can remove the thorn of grief by listening to the dhamma?”

Next it occurred to the Royal Treasurer Piyaka as follows:

The Venerable Nārada is staying at Kukkutārāma monastery in Pāṭaliputta. The fame of Venerable Nārada has spread extensively thus:

The Venerable Nārada is learned, skilful, has a keen intellect, is full of learning, can speak brilliantly and has an excellent ready wit. He is also senior by age and is an Arahat.

If King Muṇḍa were to approach the Venerable Nārada and listen to his words, he might be able to remove the thorn of grief.

The Royal Treasurer Piyaka then approached king Muṇḍa and addressed him as follows:

“Your Majesty, the fame of the Venerable Nārada has spread extensively thus:

The Venerable Nārada is learned, skilful, has a keen intellect, is full of learning, can speak brilliantly and has an excellent ready wit. He is also senior by age and is an Arahat.

If my lord were to approach the Venerable Nārada and listen to his dhamma, my lord might be able to remove the thorn of grief.”

“Friend Piyaka, if this be so, announce my visit to the Venerable Nārada beforehand.

Would it be proper for a ruler like me to approach a samaṇa or brāhmaṇa living in the kingdom, without prior announcement? (Said King Muṇḍa).

“Very well Your Majesty” said the Royal Treasurer Piyaka in reply, approached the Venerable Nārada, sat at a suitable place and respectfully addressed him as follows;

“Venerable Sir, Queen Baddhā, the beloved charming consort of King Muṇḍa has died. Because of the death of his beloved charming Queen Baddhā, King Muṇḍa would not bathe, perfume himself, have his meals, attend to affairs of state. By day and by night he remained dazed and distracted beside her dead body. Venerable Sir, I beg of you, may the Venerable Nārada give a discourse, hearing which King Muṇḍa may be able to remove the thorn of grief.”

“Piyaka, King Muṇḍa knows the time to listen to the Dhamma”. (Said Venerable Nārada).

The Royal Treasurer Piyaka then rose from his seat, made his obeisance to the Venerable Nārada, repaired to king Muṇḍa and respectfully addressed the king as follows:

“Your Majesty, the Venerable Nārada has given his permission. Your Majesty knows the time to listen to the Dhamma”.

Friend Piyaka, if so, get ready the best vehicle.

Saying, “Very well Your Majesty” in reply to King Muṇḍa, the Royal Treasurer made ready the best vehicle and respectfully said to the King:

“Your Majesty, the best vehicle is ready. Your Majesty knows the time to listen to the Dhamma”.

King Muṇḍa then went on a state carriage and departed in great royal splendour with several other grand carriages to Kukkuṭārāma monastery to see the Revered Nārada.

The King having gone on the vehicle as far as it should go, alighted from the vehicle and went on foot to the monastery.

After that, the Venerable Nārada said to King Muṇḍa who had approached revered Nārada, made his obeisance and was sitting at a suitable place.

“Great King, in the world there are five kinds of things which cannot be wished away by anyone, whether by a samaṇa or a brāhmaṇa or a deva, or Māra or brahmā or anybody.

What are the five?

In this world, the phenomenon of ageing cannot be wished away by anyone, whether by a samaṇa or by a brāhmaṇa or a deva, or Māra or brahmā by saying “Let there be no ageing”.

The phenomenon of sickness.

“Let there be no sickness” ...p...

The phenomenon of death ... “Let there be no death”.

The phenomenon of decay. “Let there be no ending”.

In the world, the phenomenon of dissolution cannot be wished away by anyone whether by a samaṇa or a brāhmaṇa or a deva, a Māra or a Brahmā by saying” Let there be no dissolution”.

“Great King, to an ignorant worldling ageing takes place in accordance to the phenomenon of ageing. When this happens that person cannot reflect thus:

“I am not the only one in whom ageing takes place in accordance with the phenomenon of ageing. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient beings, ageing takes place in accordance with the phenomenon of ageing. If I grieve, mourn and lament and wail bitterly beating my breast, and become greatly bewildered, I would have no desire to take food, my body would become emaciated, I would not be able to work, my enemies would rejoice, and my friends would be sorry”.

When ageing takes place in him in accordance with ageing, that person grieves, mourns, laments, wails bitterly beating his breast and becomes greatly bewildered. Great King, this person is called an uninformed worldling who is pierced by the thorn of grief. He is one who torments himself.

And again, Great King, to an ignorant worldling, sickness takes place in accordance with the phenomenon of sickness ...p... death takes place in accordance with the phenomenon of death ... decay takes place in accordance with the phenomenon of decay ... dissolution takes place in accordance with the phenomenon of dissolution. When dissolution takes place in accordance with the phenomenon of dissolution, that person cannot reflect thus:

“I am not the only one in whom dissolution takes place. In fact, every sentient being comes into the world leaves this world dies and is reborn. To all sentient being dissolution takes place in accordance with the phenomenon of dissolution. When dissolution takes place in me in accordance with the phenomenon of dissolution, if I were to grieve, mourn, lament, wail bitterly beating my breast, and become greatly bewildered, I would have no desire to take food and my body would become emaciated. I would not be able to work. My enemies would rejoice and my friends would be sorry”.

When dissolution takes place in him in accordance with the phenomenon of dissolution that person grieves, mourns, laments, wails bitterly beating his breast and becomes greatly bewildered. Great King, this person is called an uninformed worldling who is pierced by the thorn of grief. He is one who torments himself.

Great King, to the well-informed Ariya disciple ageing takes place in accordance with the phenomenon of ageing. When this happens, that person reflects thus:

“I am not the only one in whom ageing takes place in accordance with the phenomenon of ageing. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient beings ageing takes place in accordance with the phenomenon of ageing. If I were to grieve, mourn, lament, wail bitterly beating my breast and become greatly bewildered, I will have no desire to take food and my body would become emaciated. I would not be able to work. My enemies would rejoice and my friends would be sorry”.

When ageing takes place in him in accordance with the phenomenon of ageing that person does not grieve, mourn, lament, wail bitterly beating his breast and is not greatly bewildered. That Ariya disciple, Great King, is called

a well-informed person, who removes the thorn of grief. The uninformed worldling who is pierced by the thorn of grief torments his own body. The well-informed Ariya disciple who is not pierced by the thorn of grief calms his own body.

And again, Great King, to the well-informed Ariya disciple, sickness takes place in accordance with the phenomenon of sickness ...p... death takes place in accordance with the phenomenon of death ... decay takes place in accordance with the phenomenon of decay ... Dissolution takes place in accordance with the phenomenon of dissolution. When this happens that person reflects thus;

“I am not the only one in whom dissolution takes place in accordance with the phenomenon of dissolution. In fact every sentient being comes into this world, leaves this world, dies and is reborn. To all sentient beings dissolution takes place in accordance with the phenomenon of dissolution. When dissolution takes place in accordance with the phenomenon of dissolution, if I were to grieve, mourn, lament, wail bitterly beating my breast and become greatly bewildered, I would have no desire to take food, my body would become emaciated. I would not be able to work. My enemies would rejoice and my friends would be sorry”.

When dissolution takes place in him in accordance with the phenomenon of dissolution that person does not grieve, mourn, lament, wail bitterly beating his breast and does not become greatly bewildered.

Great King, that person is called a well-informed Ariya disciple who has removed the thorn of grief. The uninformed worldling who is pierced by the thorn of grief torments his own body. The well-informed Ariya disciple who is not pierced by the thorn of grief calms his own body.

Great King, in the world, these are the five things which cannot be wished away by anyone, whether by a

samaṇa, or a brāhmaṇa or a deva or Māra or a brahmā, or anybody.

In this world, not the least benefit can be gained by grieving or lamenting. When the enemies come to know one's grieving and suffering, they rejoice.

When faced with danger, the wise one, discerning the cause is not shaken. The enemies of that wise one, seeing his normal unperturbed countenance, are disappointed. If I know, or another knows, that a certain result (like not growing old] is unavailing, we should not grieve thus: "I have committed an act that is firmly embedded in cyclic kamma. What could I do now?" Instead, I should exercise forbearance.

When this was said, King Muṇḍa respectfully asked the Venerable Nārada, "Venerable Sir, what is this discourse called?"

Great King, this discourse is called Sokasallaharaṇa because it concerns the extraction of the thorn of grief.

Venerable Sir, it does indeed extract the thorn of grief. Venerable Sir, I have extracted the thorn of grief after hearing this discourse. Then, King Muṇḍa called the Royal Treasurer Piyaka and told him:

"Friend Piyaka, as I am (now) freed from grief, have the body of Queen Baddhā cremated and the ashes be enshrined in a monument. As from today, I shall bathe, perfume myself, have my meals and attend to affairs of State".

End of Nārada Sutta,
the tenth in this Vagga.

End of Muṇḍarāja Vagga, the fifth Vagga.

End of the First Fifty Suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

II. DUTIYA PAṆṆĀSAKA

The Second Fifty Suttas

(vi) i. NĪVARAṆA VAGGA

1. Āvaraṇa Sutta
2. Akusalarāsi Sutta
3. Padhāniyaṅga Sutta
4. Samaya Sutta
5. Mātāputta Sutta
6. Upajjhāya Sutta
7. Abhiṇhapaccavekkhitabbathāna Sutta
8. Licchavi Kumāraka Sutta
9. Paṭhama Vuḍḍhapabbajita Sutta
10. Dutiya Vuḍḍhapabbajita Sutta

vi. NĪVARAṆA VAGGA

1. ĀVARAṆA SUTTA

Discourse on Obstruction

51. Thus have I heard:

Once the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. During that time the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus responded by saying “Venerable Sir”. The Bhagavā then said thus:

Bhikkhus, these are the five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge. What are the five?

Bhikkhus, sense desire tends to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, ill will tends to obstruct, hinder, overwhelm the mind, and weaken the capacity for knowledge. Bhikkhus, sloth and torpor tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, restlessness and worry tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, uncertainty tends to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, these are the five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge.

Bhikkhus, there is indeed no reason for a bhikkhu who does not give up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his weak or feeble capacity for knowledge, his own advantage, the advantage of others or

his own and others' advantage, or to realize the noble higher knowledge (*magga ñāṇa*), that is superior to the meritorious dhammas of human beings, and that can destroy the defilements.

Bhikkhus, the mountain stream that flows down afar, has a rapid current, strikes and carries away everything that it should strike and carry away, (that is everything that stands in its way). Suppose a man should dig channels on both sides of the stream, bhikkhus, if these channels were dug and kept open, the current in mid-stream would be dispersed and scattered pell-mell, and thus, would not be able to flow afar. It would then, being variously dispersed, not be a rapid current and would not be able to strike and carry what it should.

Similarly, bhikkhus, there would indeed be no reason for a bhikkhu who does not give up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his weak or feeble capacity for knowledge, his own advantage, the advantage of others, or his own and others' advantage, or to realize the noble higher knowledge (*magga ñāṇa*) that is superior to the meritorious dhammas of human beings and that can destroy the defilements.

Bhikkhus, there would indeed be reason for a bhikkhu who gives up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his strong capacity for knowledge, his own advantage, the advantage of others, or his own and others' advantage, or to realize the noble higher knowledge (*magga ñāṇa*) that is superior to the meritorious dhammas of human beings and that can destroy the defilements.

Bhikkhus, the mountain stream that flows down afar has a rapid current, strikes and carries away everything that

it should strike and carry away (that is everything that stands in its way). Suppose a man should close up the channel on both sides of the stream. Bhikkhus, if these channels were closed up, the current in mid-stream would not be dispersed and scattered pell-mell, and not being variously dispersed, would flow and strike and carry away what it should.

Similarly, bhikkhus, there would indeed be reason for a bhikkhu who gives up these five things that tend to obstruct, hinder, overwhelm the mind and weaken the capacity for knowledge, to know with his strong capacity for knowledge his own advantage, the advantage of others or his own and others' advantage, or to realize the nobler higher knowledge (*magga ñāṇa*) that is superior to the meritorious dhammas of human beings and that can destroy the defilements.

End of Āvaraṇa Sutta,
the first in this Vagga.

2. AKUSALARĀSI SUTTA

Discourse on the Mass of Demeritorious Dhammas

52. Bhikkhus, he who wants to say correctly of “the Mass of Demeritorious Dhammas” should say in terms of “the five kinds of hindrances.”

Bhikkhus, these five kinds of hindrances are indeed the entire mass of demeritorious dhammas.

What are the five?

The hindrance of sense desire.

The hindrance of ill will.

The hindrance of sloth and torpor.

The hindrance of restlessness and worry.

The hindrance of uncertainty.

Bhikkhus, he who wants to say correctly of “The Mass of Demeritorious dhammas” should say in terms of The five kinds of hindrances; bhikkhus these five kinds of hindrances are indeed the entire mass of demeritorious dhammas. (Said the Bhagavā).

End of Akusalarāsi Sutta,
the second in this Vagga.

3. PADHĀNIYAṄGA SUTTA

Discourse on the Qualities Essential for Meditation

53. Bhikkhus, these are the five qualities that a person who practises meditation must possess:

What are the five?

In this Teaching, bhikkhus, the bhikkhu has conviction in the Magga Insight and Perfect Enlightenment of the Tathāgata thus: Thus indeed is the Bhagavā worthy of special veneration (Araham), truly comprehending all the dhammas by his own intellect and insight (Sammāsambuddha), possessing penetrative knowledge and perfect practice of morality (Vijjācaraṇasāmpanna), speaking only what is beneficial and true (Sugata), knowing all the three lokas (Lokavidhū), incomparable in taming those who deserve to be tamed (Anuttaropurisasadhammasārathī), the teacher of devas and men (Satthādevamanussānam), the Enlightened One knowing and teaching the Four Ariya Truths (Buddha), the Most Exalted (Bhagavā).

Thus does that person have conviction in the Buddha's Arahatta Path knowledge and omniscience.

That person is free from affliction and illness and is endowed with the element of internal heat promoting good digestion, neither too hot nor too cold, but moderate and appropriate for meditative endeavour.

That person is honest and open, acts openly and presents himself as he truly is, to the teacher and to the wise companions in the practice.

That person abides with strenuous effort, abandoning demeritorious dhammas and acquiring meritorious dhammas. He never lays down his task of striving for acquiring meritorious dhammas. He is learned, mindful of the arising and passing away (of phenomenal dhammas) and is possessed of the noble wisdom that can break up the defilements and enable him to realize End of dukkha, i.e. Nibbāna.

Bhikkhus, these are the five qualities that a person who practises meditation must possess.

End of Padhāniyaṅga Sutta,
the third in this Vagga.

4. SAMAYA SUTTA

Discourse on Time for Meditation

54. Bhikkhus, there are five occasions when it is not the time to meditate.

What are the five?

Bhikkhus, in this Teaching the bhikkhu being oppressed by ageing has grown old. Bhikkhus, this is the first occasion when it is not the time to meditate.

And again, bhikkhus, the bhikkhu being oppressed by disease, has fallen ill. Bhikkhus, this is the second occasion when it is not the time to meditate.

And again, bhikkhus, there is scarcity of food. The crops are not good. It is difficult to obtain alms-food. It is not easy to sustain the bhikkhu with alms-food collected with the alms bowl. Bhikkhus, this is the third occasion when it is not the time to meditate.

And again, bhikkhus, there is danger of outbreak of violence by outlaws. The people of the countryside are fleeing here and there in their carts. Bhikkhus, this is the fourth occasion when it is not the time to meditate.

And again bhikkhus, the order of bhikkhus is divided. On the Order being so divided, the bhikkhus are abusing one another, quarrelling with one another, and renouncing one another. On such division of the Order, people who do not esteem the Order, do not come to esteem it. People who have esteem for the Order, lose their esteem. Bhikkhus, this is the fifth occasion when it is not the time to meditate.

Bhikkhus, these are the five occasions when it is not the time to meditate.

Bhikkhus, there are five occasions when it is the time to meditate.

What are the five?

Bhikkhus, in this Teaching the bhikkhu is young, a mere lad with luxuriant dark hair in the prime of youth and in the first period of life. Bhikkhus, this is the first occasion when it is the time to meditate.

And again bhikkhus, the bhikkhu is free from disease and illness. He is possessed of sufficient digestive power to evenly digest food that is neither too cold nor too hot, and

is good enough for meditative work. Bhikkhus, this is the second occasion when it is the time to meditate.

And again bhikkhus, there is abundance of food. The crops are good. It is easy to obtain alms food. It is easy to sustain the bhikkhu with alms food collected with the alms bowl. Bhikkhus, this is the third occasion when it is the time to meditate.

And again bhikkhus, the people are united, joyous, free from altercation and quarrel. They are well blended as milk with water. They live looking with affectionate eyes at one another. Bhikkhus, this is the fourth occasion when it is the time to meditate.

And again bhikkhus, the Order of bhikkhus is united, joyous, free from altercation and quarrel. They live happily, having the monastic precepts read out to them. Bhikkhus, when the order of bhikkhus is united, the bhikkhus do not abuse one another, do not revile one another, do not quarrel with one another, do not renounce one another. Those who have not yet esteemed the Order come to esteem it; those who have already esteemed the Order come to esteem it all the more. Bhikkhus, this is the fifth occasion when it is the time to meditate.

Bhikkhus, these are the five occasions when it is the time to meditate.

End of the Samaya Sutta,
the fourth in this Vagga.

5. MĀTĀPUTTA SUTTA

Discourse on Mother and Son

55. At one time, the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvatthī. During that

time a mother and son, bhikkhunī and bhikkhu respectively, were both spending the rains-retreat period together. This mother and son wanted to see each other always. The mother wanted to see the son always and the son wanted to see the mother always. Because this mother and son were constantly meeting each other, companionship arose between them. This companionship developed into intimacy which in turn gave rise to opportunity (for lust). Because of the opportunity (for lust) they came to commit sexual intercourse, without leaving the Order, without betraying their relapse in monastic vows.

Then, many bhikkhus approached the Bhagavā, made their obeisance, sat at a suitable place and respectfully said to the Bhagavā: “Venerable Sir, in this city of Sāvattī, a mother and son, bhikkhunī and bhikkhu are both spending the rains retreat period together. This mother and son wanted to see each other always. The mother wanted to see the son always and the son wanted to see the mother always. Because this mother and son were constantly meeting each other, companionship arose between them. This companionship developed into intimacy which in turn gave rise to opportunity (for lust). Because of the opportunity (for lust) they came to commit sexual intercourse, without leaving the Order, without betraying their relapse in the monastic vows.

Bhikkhus, does the empty (foolish) person think, that “A mother cannot have attachment to her son and the son cannot have attachment to the mother?”

Bhikkhus, I do not see any appearance other than the appearance of a woman, that can cause such attachment, such liking, such intoxication, such binding and such infatuation and that can so endanger realization of Nibbāna that is supreme and free from bondage.

Bhikkhus, sentient beings have attachment to the appearance of a woman, are captivated by it, are bound by it,

are obsessed by it, are infatuated by it, are given to tenacious cleaving for it. Those beings are carried away by the spell of female appearance and have to grieve for long.

Bhikkhus, the voice of a woman ...p... no other voice than ...p... no other smell than ...p... no other taste than ...p... I do not see any touch than the touch of a woman that can cause such craving, such liking, such intoxication, such binding and such infatuation and that can so endanger realization of Nibbāna that is supreme and free from bondage.

Bhikkhus, sentient beings' attachment to the touch of a woman, are captivated by it, are obsessed by it, are bound by it, are infatuated by it and are given to tenacious cleaving. Those beings are carried away by the spell of the touch of a woman and have to grieve for long.

Bhikkhus, a woman even while walking, can hold the mind of a man under complete captivation. Even while standing, sitting, lying, laughing, speaking, singing, weeping, even when dead and bloated, can capture and hold the mind of a man under complete captivation.

Bhikkhus, he who wants to say correctly of "the perfect snare of Māra" should say in terms of a woman thus:

One may speak to a would-be killer armed with a sword.

One may speak to the earth-demon.

One may touch a deadly snake (but) one may not speak

alone with a woman.

Women are apt to bind men who are unmindful by looking at them, by smiling at them, by scantily clothing themselves, speaking seductively (with men).

The dead body of a woman, even though bloated, may not be touched.

The five objects of sense pleasures. visible object, sound, smell, taste and tangible object, that delight the mind, are manifest in the appearance of a woman.

Those who do not know sensuality with discernment and accordingly have to flow with the flood of kāma, are surrounded by the dhammas of (repeated) birth in the time continuum of Saṃsāra.

Those who know sensuality with discernment and go round in Saṃsāra without danger and attain to Arahatta Fruition do in fact reach the other shore, i.e. Nibbāna.

End of Mātāputta sutta.
the fifth in this Vagga.

6. UPAJJHĀYA SUTTA

Discourse Concerning the Preceptor

56. At that time a certain bhikkhu approached his preceptor and respectfully said to him: “Venerable Sir, at this time my body feels heavy. My sight in all directions becomes dim. The dhammas are also not clear to me. My mind is overcome by sloth and torpor. I have to be practising the Noble Discipline without my heart being in it. I have doubt about the dhammas”.

Thereupon the preceptor bhikkhu took the pupil bhikkhu living together (in the same monastery) to the Bhagavā, approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, this bhikkhu has said this: ‘Venerable Sir, at this time my body feels heavy. My sight in all directions becomes dim. The dhammas are also not clear to me. My mind is overcome by sloth and torpor. I have to be practising the Noble Discipline without my heart being in it. I have doubt about the dhammas’.

Bhikkhu, these words are true. For the bhikkhu who does not have the doors of his faculties guarded, who does not know moderation in eating, who does not exercise constant vigilance, who does not contemplate the meritorious dhammas and who abides without cultivating the thirty-seven factors of Enlightenment, the body of such a bhikkhu feels heavy. His sight in all directions becomes dim. The dhammas are also not clear to him. The mind of that bhikkhu is overcome by sloth and torpor. He has to be practising the Noble Discipline without his heart being in it. That bhikkhu has doubt about the dhammas.

Bhikkhu, for that reason you should practise thus:

“I must be one who has the doors of my faculties guarded, who knows moderation in eating, who exercises constant vigilance, who contemplates the meritorious dhammas and who abides cultivating the thirty-seven factors of Enlightenment”.

Bhikkhus, you should practise thus:

Then that bhikkhu after being exhorted thus by the Bhagavā, rose from his seat, made his respectful obeisance to the Bhagavā and departed.

That bhikkhu, dwelling alone and in seclusion, vigilant and diligent, directed his mind (to Nibbāna), and soon realizing by himself, in this very life, through Magga Insight (*abhiññā*), he attained and abided in (the fruits of) the noblest and supreme Arahantship, which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce

hearth and home to lead the homeless life. He knows distinctly: "Rebirth is no more; fulfilled is the Noble Practice of Purity; done is what is to be done to realize Magga; there is nothing more to do for such realization". And so he became one among Arahats.

Later, when that bhikkhu had attained Arahatta Fruition, he approached his preceptor and respectfully said:

"Venerable Sir, my body now does not any longer feel heavy, my sight in all directions is clear to me. The dhammas are also clear to me. My mind is no longer overcome by sloth and torpor. I am now practising the Noble Discipline with my heart in it. I no longer have doubt about the dhammas".

That preceptor bhikkhu then took his pupil bhikkhu living together (in the same monastery) to the Bhagavā, approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

"Venerable Sir, this bhikkhu has said thus:

'Venerable Sir, my body does not any longer feel heavy. My sight in all directions is clear to me. The dhammas are also clear to me. My mind is no longer overcome by sloth and torpor. I am now practising the Noble Discipline with my heart in it. I no longer have doubt about the dhammas'."

Bhikkhu, these words are true. For the bhikkhu who has the doors of his faculties guarded, who knows moderation in eating, who exercises constant vigilance, who contemplates the meritorious dhammas and who abides, cultivating the thirty-seven factors of Enlightenment, the body of such a bhikkhu does not feel heavy and stiff. His sight in all directions is clear. The dhammas also are clear to him. The mind of that bhikkhu is no longer overcome by sloth and torpor. He practises the Noble Discipline with his heart in it. He does not have any doubt about the dhammas.

Bhikkhus, for this reason, you should practise thus.

“We should have the doors of our faculties guarded and secure. We should know moderation in eating, we should exercise constant vigilance, we should contemplate the meritorious dhammas and abide cultivating the thirty-seven factors of Enlightenment. Bhikkhus, thus should you practise”. (Said the Bhagavā).

End of Uppajjhāya Sutta,
the sixth in this Vagga.

7. ABHIṆHAPACCAVEKKHITABBATHĀNA SUTTA

Discourse on Five Kinds of Reflection that
should constantly be made

57. Bhikkhus, there are five kinds of reflection that should constantly be made by woman or man, by layman or recluse, etc.

What are the five?

“I am subject to ageing. I cannot overcome ageing”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I am subject to sickness. I cannot overcome sickness”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I am subject to death. I cannot overcome death”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I will be separated either in life or in death from all that are dear and beloved to me”. This reflection should be made constantly by woman or man, layman or recluse, etc.

“I have only my kamma as my property, kamma as my inheritance, kamma as the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds, I will be the inheritor of my kamma”. This reflection should be made constantly by woman or man, layman or recluse, etc.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc. constantly reflect on this “I am subject to old age. I cannot overcome old age”?

Bhikkhus, beings in their youth are intoxicated with the pride of their youthfulness. Those who are intoxicated thus with their youthfulness commit bodily misdeeds, commit verbal misdeeds, and commit mental misdeeds. The one who constantly reflects on ageing, though young, is free from the pride of intoxication with his youthfulness, or his intoxication is diminished.

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to ageing. I cannot overcome ageing”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to sickness. I cannot overcome sickness”?

Bhikkhus, beings when they are free from sickness, are intoxicated with the pride of their freedom from sickness. Those whom are intoxicated thus with the pride of their freedom from sickness, commit bodily misdeeds, verbal misdeeds and mental misdeeds. The one who constantly reflects on sickness is free from all pride of intoxication with their freedom from sickness, or his intoxication is diminished.

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to sickness. I cannot overcome sickness”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to death. I cannot overcome death”?

Bhikkhus, beings while they are alive, are intoxicated with the pride of their being alive. Those who are intoxicated with their being alive, commit bodily misdeeds, verbal misdeeds and mental misdeeds. The one who constantly reflects on death is free from all pride of intoxication with their being alive, or his intoxication is diminished.

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I am subject to death. I cannot overcome death”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I will be separated either in life or in death from all that are dear and beloved to me”.

Bhikkhus, beings who are attached through desire to all that they hold dear and beloved, commit bodily misdeeds, verbal misdeeds and mental misdeeds. One who constantly reflects on separation is free from all attachments, through desire to all that he holds dear and beloved, or his attachment through desire is diminished.

Bhikkhus in expectation of this advantage should woman or man, layman or recluse etc, reflect, “I will be separated either in life or death from all that I hold dear and beloved”.

Bhikkhus, in expectation of what advantage should woman or man, layman or recluse etc, constantly reflect, “I have only my kamma as my property, kamma as my inheritance. I am the heir of my kamma. Kamma is the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds, I will be the inheritor of my kamma”?

Bhikkhus, in expectation of this advantage should woman or man, layman or recluse etc, constantly reflect, “I have only my kamma as my property, kamma as my inheritance, kamma as the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds, I will be the inheritor of my kamma”.

Bhikkhus, the Ariya disciple reflects, “I am not the only one who is subject to ageing and who cannot overcome it. In fact, every sentient being who comes into this world, leaves this world, dies, and is reborn, is subject to ageing and cannot overcome it”.

For the one who constantly reflects on ageing, Magga Insight arises. That Ariya disciple takes up, cultivates, and repeatedly practises that Magga Insight. For one who takes up, cultivates and repeatedly practises that Magga Insight, all the fetters are extinguished completely. The persistent latent defilements are eliminated.

“I am not the only one who is subject to sickness and who cannot overcome it. In fact, every sentient being, who comes into this world, leaves this world, dies, and is reborn, is subject to sickness and cannot overcome it”.

For the one who constantly reflects on sickness, Magga Insight arises well. That Ariya disciple takes up, cultivates, and repeatedly practises the Magga Insight. For the one who takes up, cultivates and repeatedly practises that Magga Insight, all the fetters are completely extinguished. The persistent latent defilements are eliminated.

“I am not the only one who is subject to death and who cannot overcome it. In fact every sentient being who comes into the world leaves the world, dies and is reborn, is subject to death and cannot overcome it”.

For the one who constantly reflects on death, Magga Insight arises well. The Ariya disciple takes up, cultivates,

and repeatedly practises that Magga Insight. For the one who takes up, cultivates and repeatedly practises that Magga Insight all the fetters are extinguished. The persistent latent defilements are eliminated.

“I am not the only one who is separated in life , in death, from all that I hold dear and beloved. In fact, every sentient being who comes into the world, leaves this world, dies and is reborn, is separated in life or in death from all that they hold dear and beloved.”

For the one who constantly reflects on separation, Magga Insight arises well. The Ariya disciple takes up, cultivates and repeatedly practises that Magga Insight. For the one who takes up, cultivates, repeatedly practises that Magga Insight all the fetters are extinguished completely. The persistent latent defilements are eliminated.

“I am not the only one who has kamma as my property, kamma as my inheritance, kamma as the cause, kamma as my kin, kamma as my refuge. Whether I have done good deeds or bad deeds I will be the inheritor of my kamma. In fact every sentient being who comes into this world, leaves this world, dies and is reborn, has kamma as his property, kamma as his inheritance, kamma as his refuge”.

For the one who constantly reflects on kamma, Magga Insight arises well. The Ariya disciple takes up, cultivates and repeatedly practises that Magga Insight. For the one who takes up, cultivates and repeatedly practises that Magga Insight, all the fetters are extinguished completely. The persistent latent defilements are eliminated. (Said the Bhagavā).

According to the (phenomenal) dhammas that arise from time to time, beings are subject to sickness, ageing and to death also. Worldlings, abhor these dhammas.

If I were to remain abhorring those (phenomenal) dhammas (like ageing) that beings are subject to, such an attitude would not become me.

For me who remain thus, knowing the dhamma (Arahatta Fruition) that is free of the substrate of existence, I can overcome all pride of intoxication with freedom from sickness, youthfulness, and being alive. For me, who have contemplated deliverance from sense pleasures as absence of danger and who have glimpsed Nibbāna, effort has already been made.

It is no longer fitting for me to indulge in sense pleasures. Having the practice of the Path as the only refuge, I shall not fall away (from the Buddha's Teaching).

End of Abhiṇhapaccavekkhitabbāhāna Sutta,
the seventh in this Vagga.

8. LICCHAVI KUMĀRAKA SUTTA

Discourse Concerning Licchavī Princes

58. At one time the Bhagavā was staying at the pinnacled monastery in Mahāvana wood in Vesālī. After making his alms round and having had his meal, he departed from the place of alms gathering and entered the Mahāvana wood to spend the day at the foot of a tree.

At that time, many young Licchavī princes armed with bows and surrounded by hounds, were going round in the Mahāvana wood. Seeing the Bhagavā seated at the foot of a tree, they dropped their bows and sent their hounds away to suitable places. They then approached the Bhagavā,

made their obeisance and quietly attended on the Bhagavā with folded palms.

At that time, Mahānāma, the Licchavī ruler strolling here and there for exercise in Mahāvana wood, saw the young Licchavī princes quietly attending on the Bhagavā with folded palms, approached the Bhagavā, made his obeisance, seated himself at a suitable place and said joyously in praise, “The Vajjīan princes are going to prosper, the Vajjīan princes are going to prosper”.

Mahānāma, why do you say: “The Vajjīan princes are going to prosper, the Vajjīan princes are going to prosper?” (Asked the Bhagavā).

Venerable Sir, these young Licchavī princes are fierce, rough and haughty. They grab and eat such presents made among relatives as sugar cane, jujube, sweet cakes, sweet-meats, and sesamum cakes. They follow grown-up women and girls from behind and kick their backs. Now(however), these young princes are quietly attending on the Bhagavā with folded palms.

Mahānāma, either for the anointed ruler of a kingdom, or for hereditary chieftain of a town, or for the commander of the armed forces or for a village headman, or for an elected leader of a local organization, or else any chieftain in a system of chieftainship among a community, there are five dhammas whereby they may for certain expect to prosper and not decline.

What are the five?

Mahānāma, the son of a good family respects his parents, honours them, cherishes them, and adores them with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. Those who are so respected, honoured, cherished and adored protect him with such good thoughts as: “May he live long, may he

be able to safeguard his life for long". Mahānāma, the son of a good family thus protected by parents may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores his wife and children and his servants and slaves with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. His wife and children and slaves, his servants thus respected, honoured, cherished and adored, protect him with such good thoughts as: "May he live long, may he be able to safeguard his life for long". Mahānāma, the son of a good family so protected by his wife and children, by his servants and slaves, may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores his neighbouring land-owners and land surveyors with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. The neighbouring landowners and land surveyors so respected, honoured, cherished and adored, protect him with such good thoughts as: "May he live long, may he be able to safeguard his life for long". Mahānāma, the son of a good family so protected by neighbouring landowners and land surveyors, may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores the guardian devas of the family with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. The guardian devas of the family thus respected, honoured, cherished and adored by the son of a good family protect him with such good thoughts as: "May he live long and may he be able to safeguard his life for long". The son of a good family so protected by the guardian devas of the family may for certain expect to prosper and not to decline.

And again, Mahānāma, the son of a good family respects, honours, cherishes and adores samaṇas and brāhmaṇas with the wealth and possessions lawfully and diligently acquired by the strength of his arm and the sweat of his brow. The samaṇas and brāhmaṇas thus respected, honoured, cherished and adored by the son of a good family, protect him with such good thoughts as: “May he live long, may he be able to safeguard his life long”. Mahānāma, the son of a good family so protected by the samaṇas and brāhmaṇas may for certain expect to prosper and not to decline.

Mahānāma, either for the anointed ruler of a kingdom, or for hereditary chieftain of a town, or for the commander of the armed forces, or for a village headman, or for an elected leader of an organization, or any chieftain in a system of chieftainship among a community, there are five dhammas whereby they may for certain expect to prosper and not to decline.

One who is learned and wise, who observes the moral precepts, attends to affairs of his parents, always serves the welfare of his wife and children, promotes the interests of the members of the household and the interests of his dependants, thus promoting the interests of both.

The wise householder leading a lawful life brings joy to his kinsfolk who are dead and his kinsfolk who are living, samaṇas, brahmanas and guardian devas.

That person on account of his good deeds is venerated and praised. He is praised even in this life. In the hereafter he finds delight in the deva world.

End of Licchavi Kumāraka Sutta,
the eighth in this Vagga.

9. PAṬHAMA VUDDHAPABBAJITA SUTTA

**First Discourse on the Bhikkhu who has entered
the Order Late in Life**

59. Bhikkhus, it is rare to find a bhikkhu who has entered the Order late in life, who is possessed of five qualities.

What are the five?

Bhikkhus, it is rare to find such a bhikkhu who is gentle.

Bhikkhus, it is rare to find such a bhikkhu who is suitably attired.

Bhikkhus, it is rare to find such a bhikkhu who is possessed of learning.

Bhikkhus, it is rare to find such a bhikkhu who can discourse on the dhamma.

Bhikkhus, it is rare to find such a bhikkhu who is well versed in the Rules of Discipline for the Saṅgha.

Bhikkhus, it is rare to find such a bhikkhu who is possessed of these five qualities.

End of Paṭhama Vuḍḍhapabbajita Sutta.
the ninth in this Vagga.

10. DUTIYA VUDDHAPABBAJITA SUTTA

**Second Discourse on the Bhikkhu who has entered
the Order Late in Life**

60. Bhikkhus, it is rare to find a bhikkhu who had entered the Order late in life and who is possessed of the five qualities.

What are the five?

Bhikkhus, it is rare to find such a bhikkhu who is amenable to admonition.*

It is rare to find such a bhikkhu who takes the good view.

It is rare to find such a bhikkhu who reverently accepts admonition.

It is rare to find such a bhikkhu who can discourse on the dhamma.

It is rare to find such a bhikkhu who is well versed in the Rules of Discipline for the Saṃgha.

Bhikkhus, it is rare to find such a bhikkhu who is possessed of these five qualities.

End of Dutiya Vuḍḍhapabbajita Sutta,
the tenth in this Vagga.

End of Nīvaraṇa Vagga, the first Vagga.

Namo tassa bhagavato arahato sammā sambuddhassa

(vii). ii. **SUNÑĀ VAGGA**

1. Paṭhama Saññā Sutta
2. Dutiya Saññā Sutta
3. Paṭhama Vaḍḍhi Sutta
4. Dutiya Vaḍḍhi Sutta
5. Sākaḁcha Sutta
6. Sājīva Sutta
7. Paṭhama Iddhipāda Sutta
8. Dutiya Iddhipāda Sutta
9. Nibbidā Sutta
10. Āsavakkhaya Sutta

(vii). ii. SAÑÑĀ VAGGA

1. PAṬHAMA SAÑÑĀ SUTTA

First Discourse on Perception

61. Bhikkhus, these are the five kinds of perception, which, if cultivated and repeatedly practised, are of great benefit, of great advantage and which merge into and culminate in Nibbāna.

What are the five?

They are: the perception of foulness, the perception of death, the perception of fault, the perception of loathsomeness of nutriment, and the perception of weariness with all the worlds.

These, bhikkhus, are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, great advantage and which merge into and culminate in Nibbāna. (Said the Bhagavā).

End of Paṭhama Saññā Sutta,
the first in this Vagga.

2. DUTIYA SAÑÑĀ SUTTA

Second Discourse on Perception

62. Bhikkhus, these are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, of great advantage, and which merge into and culminate in Nibbāna.

What are the five?

They are: the perception of impermanence, the perception of non-self, the perception of death, the perception of

loathsomeness of nutriment, and the perception of weariness with all the worlds.

These bhikkhus are the five kinds of perception which, if cultivated and repeatedly practised, are of great benefit, of great advantage, and which merge into, and culminate in Nibbāna. (Said the Bhagavā).

End of Dutiya Saññā Sutta,
the second in this Vagga.

3. PAṬHAMA VADDHI SUTTA

First Discourse on Prosperity

63. Bhikkhus, an Ariya disciple who prospers with the five kinds of prosperity, prospers nobly. He takes what is essential and what is profitable for him.

What are the five?

He prospers with conviction, he prospers with morality, he prospers with learning, he prospers with generosity, and he prospers with wisdom.

Bhikkhus, the Ariya disciple who prospers with these five kinds of prosperity, prospers nobly. He takes what is essential and what is profitable for him.

The virtuous one who prospers with conviction, morality, wisdom, generosity and learning and who is sensible takes in this very life, what is essential for him.

End of Paṭhama Vaddhi Sutta,
the third in this Vagga.

4. DUTIYA VADDHI SUTTA

Second Discourse on Prosperity

64. Bhikkhus, a female Ariya disciple who prospers with the five kinds of prosperity, prospers nobly. She takes what is essential and what is profitable for her.

What are the five?

She prospers with Conviction.

She prospers with Morality.

She prospers with Learning.

She prospers with Generosity.

She prospers with Wisdom

The female Ariya disciple who prospers with these five kinds of prosperity, prospers nobly. Such a virtuous female disciple takes in this very life what is essential for her.

The virtuous female disciple who prospers with conviction, morality, wisdom, generosity and learning and who is sensible takes in this very life, what is essential for her.

End of Dutiya Vaddhi Sutta,
the fourth in this Vagga.

5. SĀKACCHA SUTTA

Discourse on Discussion

65. Bhikkhus, a bhikkhu who is possessed of five qualities is worthy of engaging in discussion of the dhamma with his companions in the Noble Practice.

What are the five?

Bhikkhus, a bhikkhu in this Teaching:

Is himself possessed of morality. He can also answer questions concerning possession of morality.

Is himself possessed of concentration. He can also answer questions concerning possession of concentration.

Is himself possessed of wisdom. He can also answer questions concerning possession of wisdom.

Is himself possessed of emancipation from the defilements. He can also answer questions concerning possession of emancipation from the defilements.

Is himself possessed of the reviewing knowledge that enables him to contemplate his Emancipation from the defilements (*paccavekkhaṇa ñāṇa*). He can also answer questions concerning the reviewing knowledge that enables him to contemplate his emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five qualities is worthy of engaging in discussion of, the dhamma with his companions in the Noble Practice. (Said the Bhagavā).

End of Sākaccha Sutta,
the fifth in this Vagga.

6. SĀJĪVA SUTTA

Discourse on Questioning and Answering

66. Bhikkhus, a bhikkhu who is possessed of five qualities is worthy of engaging in questioning and answering with his companions in the Noble Practice.

What are the five?

Bhikkhus, a bhikkhu in this Teaching is himself possessed of morality. He can also answer questions concerning possession of morality.

Is himself possessed of concentration. He can also answer questions concerning possession of concentration.

Is himself possessed of wisdom. He can also answer questions concerning possession of wisdom.

Is himself possessed of emancipation from the defilements. He can also answer questions concerning possession of emancipation from the defilements.

Is himself possessed of the reviewing knowledge that enables him to contemplate emancipation from the defilements (*paccevekkhaṇa ñāṇa*). He can answer questions concerning possession of the reviewing knowledge that enables him to contemplate his emancipation from the defilements.

Bhikkhus, the bhikkhu who is possessed of these five qualities is worthy of engaging in questioning and answering with his companions in the Noble Practice. (Said the Bhagavā).

End of Sājīva Sutta,
the sixth in this Vagga.

7. PAṬHAMĀ IDDHIPĀDA SUTTA

First Discourse on the Basis of Psychic Power

67. Bhikkhus, a bhikkhu or a bhikkhunī who cultivates five factors and repeatedly practises thus, may for certain expect to realize in this very life one of two results; Arahātship or if there yet be any trace of defilements left, the state of Anāgāmi.

What are the five?

Bhikkhus, the bhikkhu in this Teaching cultivates the basis of psychic power that has will as the dominant factor, in combination with concentration and energetic striving.

Cultivates the basis of psychic power that has effort as the dominant factor, in combination with concentration...

Cultivates the basis of psychic power that has mind as dominant factor, in combination with concentration ...

Cultivates the basis of psychic power that has investigative knowledge as the dominant factor, in combination with concentration and energetic striving.

Cultivates the fifth basis of psychic power, namely strenuous exertion.

Bhikkhus, a bhikkhu or a bhikkhunī who cultivates these five factors and repeatedly practises, may for certain expect to realize in this very life one of the two results; Arahantship or if there yet be any trace of defilements left, the state of Anāgāmi. (Said the Bhagavā).

End of Paṭhama Iddhipāda Sutta,
the seventh in this Vagga.

8. DUTIYA IDDHIPĀDA SUTTA

Second Discourse on Basis of Psychic Power

68. Bhikkhus, when I was only a Bodhisatta (Buddha-to-be) before I came to know the Four Ariya Truths, before I gained Full Enlightenment, I cultivated the five factors and I practised them repeatedly.

What are the five?

I cultivated the basis of psychic power that has will as the dominant factor, in combination with concentration and energetic striving ...

I developed the basis of psychic power that has effort as the dominant factor ...

I developed the basis of psychic power that has mind as the dominant factor ...

I developed the basis of psychic power that has investigative knowledge as the dominant factor ...

I cultivated the fifth basis of psychic power, namely strenuous exertion.

The mind thus cultivated and thus repeatedly practised may be inclined to realization of special apperception of a dhamma that may be realized by special apperception. If there is a cause (by way of some good action in the past and if in the present life there is attainment of jhāna that is the basis of special apperception) attainment of the various forms of psychic power is realizable.

Should I have a wish thus; 'I wish to possess various forms of psychic power (iddhipāda) ...p... I wish to gain mastery over my body (to reach) even up to the world of brahmas'. If there is cause (by way of some good action in the past and if in the present life there is attainment of jhāna that is the basis of special apperception) attainment of the various forms of psychic power is realizable.

Should I have a wish thus ...p... 'I wish to remain, in this very life, knowing, realizing and attaining by myself through Magga Insight the emancipation of mind and the emancipation by Insight, which are free from āsavas because of their extinction'. If there is cause (by way of some good action in the past and if in the present life there is attainment of jhāna that is the basis of special apperception), such attainment (āsavakkhaya ñāṇa) is realizable. (Said the Bhagavā).

End of Dutiya Iddhipāda Sutta,
the eighth in this Vagga.

9. NIBBIDĀ SUTTA**Discourse on Disillusionment**

69. Bhikkhus, if the (following) five factors are cultivated and repeatedly practised, they will certainly result in disillusionment with the five khandhas, the abandonment of attachment, the cessation of dukkha, the extinction of defilements, the attainment of Magga Insight, the attainment of Four Ariya Truths and the realization of Nibbāna.

What are the five?

Bhikkhus, a bhikkhu in this Teaching abides contemplating the foulness of the body;

Perceiving the loathsomeness of food.

Perceiving the weariness with all the worlds.

Contemplating the impermanence of all conditioned phenomena.

The perception of death is well established in himself.

Bhikkhus, if these five factors are cultivated and repeatedly practised, they will certainly result in the disillusionment with the five khandhas, the abandonment of attachment, the cessation of dukkha, the extinction of defilements, the attainment of Magga Insight and the realization of the Four Ariya Truths and the realization of Nibbāna. (Said the Bhagavā).

End of Nibbidā Sutta,
the ninth in this Vagga.

10. ĀSAVAKKHAYA SUTTA

Discourse on the Extinction of Āsavas

70. Bhikkhus, if these five factors are cultivated and practised they will result in the extinction of āsavas.

What are the five?

Bhikkhus, the bhikkhu in this Teaching abides contemplating the foulness of the body.

Perceiving the loathsomeness of food.

Perceiving the weariness with all the worlds.

Contemplating the impermanence of all conditioned phenomena.

The perception of death is well established in himself.

Bhikkhus, if these five factors are cultivated and repeatedly practised, they will result in the extinction of the āsavas. (Said the Bhagavā).

End of Āsavakkhaya Sutta,
the tenth in this Vagga.

End of Saṇṇā Vagga, the Second Vagga.

Namo tassa bhagavato arahato sammāśambuddhassa

(viii). iii. YODHĀJĪVA VAGGA

1. Paṭhama Cetovimuttiṭṭhala Sutta
2. Duttiya Cetovimuttiṭṭhala Sutta
3. Paṭhama Dhammavihārī Sutta
4. Duttiya Dhammavihārī Sutta
5. Paṭhama Yodājīva Sutta
6. Duttiya Yodājīva Sutta
7. Paṭhama Anāgatabhaya Sutta
8. Duttiya Anāgatabhaya Sutta
9. Tatiya Anāgatabhaya Sutta
10. Catutta Anāgatabhaya Sutta

(viii). ii. YODHAJIVA VAGGA

1. PATHAMA CETOVIMUTTIPHALA SUTTA

First discourse on the Benefit of
the Emancipation of the Mind

71. Bhikkhus, if these five factors are cultivated and repeatedly practised, they will bring about the benefit of, emancipation of the mind. They will also bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by Insight. They will also bring about advantage of emancipation by Insight.

What are the five?

In this Teaching bhikkhus, a bhikkhu abides contemplating the foulness of this body.

Perceiving the loathsomeness of food.

Perceiving the weariness with all worlds.

Contemplating the impermanence of all conditioned phenomena.

The perception of death is well established in himself.

Bhikkhus, if these five factors are cultivated and repeatedly practised, they will bring about the benefit of the emancipation of the mind. They will also bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by Insight. They will also bring about the advantage of emancipation by Insight.

Bhikkhus, when the bhikkhu has emancipation of the mind and the emancipation by Insight, he should be said to be one “who has lifted the cross-bar (to open the door), who has totally destroyed the moat, who has pulled out the door-

post, who has removed the door-leaf, and he is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egostic pride”.

Bhikkhus, how is the bhikkhu, one who has lifted the cross-bar?

In this Teaching bhikkhus, the bhikkhu has got rid of ignorance, has cut off the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being, has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has lifted the cross-bar.

Bhikkhus, how is the bhikkhu one who has destroyed the moat?

In this Teaching, bhikkhus, the bhikkhu has got rid of the round of rebirth, that brings about new existence, has cut off the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has totally destroyed the moat.

In this Teaching bhikkhus, the bhikkhu has got rid of craving, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has pulled out the door post.

Bhikkhus, how is the bhikkhu one who has removed the door leaf?

In this Teaching bhikkhus, the bhikkhu has got rid of the five lower fetters. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has removed the door leaf.

Bhikkhus, how is the bhikkhu said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride?

In this Teaching bhikkhus, the bhikkhu has got rid of the conceit of 'I am'. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride. (Said the Bhagavā).

End of Paṭhama Cetovimuttiphala Sutta,
the first in this Vagga.

2. DUTIYA CETOVIMUTTIPHALA SUTTA

Second Discourse on the Benefit of the Emancipation of the Mind

72. Bhikkhus, if these five factors are cultivated and repeatedly practised they will bring about the benefit of emancipation of the mind. They will bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by Insight. They will also bring about the advantage of emancipation by Insight.

What are the five?

The perception of Impermanence.

The perception of Suffering.

The perception of Non-self.

The perception of Abandonment.

The perception of Freedom from Attachment

Bhikkhus, if these five factors are cultivated and repeatedly practised they will bring about the benefit of emancipation of the mind. They will also bring about the advantage of emancipation of the mind. They will also bring about the benefit of emancipation by insight. They will also bring about the advantage of emancipation by Insight.

Bhikkhus, when the bhikkhu has emancipation of the mind and the emancipation by Insight, he should be said to be one who has lifted the cross-bar (to open the door), who has totally destroyed the moat, who has pulled out the door post, who has removed the door leaf, he is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride.

Bhikkhus, how is the bhikkhu one who has lifted the cross-bar?

In this Teaching bhikkhus, the bhikkhu has got rid of ignorance. He has cut off the roots, has made it like the palm tree stump, has rendered it incapable of coming into being and has made it impossible to arise in the future.

Bhikkhu, this is how the bhikkhu is one who has lifted the cross-bar.

Bhikkhus, how is the bhikkhu one who has totally destroyed the moat?

In this Teaching bhikkhus, the bhikkhu has got rid of the round of rebirth that brings about new existence. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has totally destroyed the moat.

Bhikkhus, how is the bhikkhu one who 'has pulled out the door post?

In this Teaching, bhikkhus, the bhikkhu has got rid of attachment. He has cut off the roots, has made it like a palm tree stump, and has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has pulled out the door post.

Bhikkhus, how is the bhikkhu, one who has removed the door leaf?

In this Teaching bhikkhus, the bhikkhu has got rid of the five lower fetters. He has cut off the roots, has made it like a palm tree stump, has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is one who has removed the door leaf.

Bhikkhus, how is the bhikkhu one who is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride?

In this Teaching the bhikkhu has got rid of the concept 'I am'. He has cut off the root, has made it like a palm tree stump, and has rendered it incapable of coming into being, and has made it impossible to arise in the future.

Bhikkhus, this is how the bhikkhu is said to be devoid of defilements, having lowered the flag, having laid down the burden, having been freed from egoistic pride. (Said the Bhagavā).

End of Dutiya Cetovimutti-phala Sutta,
the second in this Vagga.

3. PAṬHAMA DHAMMAVIHĀRĪ SUTTA

First Discourse on One Who Abides with the Dhamma

73. At that time, a certain bhikkhu approached the Bhagavā, made his obeisance, seated himself at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, it is said: ‘One who abides with the Dhamma, one who abides with the Dhamma.’ Venerable Sir, in what way is a bhikkhu said to be one who abides with the Dhamma?”

In this Teaching a bhikkhu learns sutta (discourses), geyya (mixed prose and verse), veyyā karaṇa (exposition in prose), gāthā (verse), udāna (joyous utterances), itivuttaka (sayings), jātika (Buddha’s birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions).

The bhikkhu spends his day learning these dhammas. He neglects to practise meditation for calming the mind within.

Bhikkhu, that bhikkhu is said to be full of learning, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu teaches others in detail, the dhamma that he has listened to and learnt. He spends his day teaching the dhamma to others. He neglects to practise meditation for calming the mind within.

Bhikkhu, that bhikkhu is said to be one who is full of teaching, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu spends his day reciting in detail the dhamma that he has listened to and learnt. He neglects to practise meditation for calming the mind within.

Bhikkhu, that bhikkhu is said to be one who is full of recitation, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu spends his day in initial application of the mind, to the dhamma he has listened to and learnt, and repeatedly neglects to ponder on it.

Bhikkhu, that bhikkhu is said to be one who is full of initial application (vitakka), and sustained application of the mind (vicāra) but not one who abides with the dhamma.

In this Teaching bhikkhu, the bhikkhu learns sutta (discourses), geyya (mixed prose and verses), veyyākaraṇa (exposition in prose), gāthā (verses), udāna (joyous utterances), itivuttaka (sayings), jātika (Buddha's birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions), spends his day doing so. He does not neglect to practise meditation for calming the mind within.

Bhikkhu, this is how the bhikkhu abides with the dhamma.

Bhikkhu, thus have I taught about the one who is full of learning, about the one who is full of teaching, about the one who is full of recitation, about the one who is full of initial application of the mind, and about the one who abides with the dhamma.

Bhikkhus, what should be done out of compassion by a teacher for the welfare of the disciples through endless compassion, that I have done for you. Bhikkhu, there are these places at the foot of trees; there are these secluded places Bhikkhu, meditate. Do not be unmindful! Do not be remorseful later! This is my instruction to you. (Said the Bhagavā).

End of Paṭhama Dhammavihārī Sutta,
the third in this Vagga.

4. DUTIYA DHAMMAVIHĀRĪ SUTTA**Second Discourse on One Who Abides with
the Dhamma**

74. At that time, a certain bhikkhu approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, it is said, ‘One who abides with the Dhamma’, one who abides with the Dhamma,’ Venerable Sir, in what way is a bhikkhu said to be, ‘One who abides with the Dhamma’?”

In this Teaching a bhikkhu, learns sutta (discourses), geyya (mixed prose and verse), veyyā karaṇa (exposition in prose), gāthā (verse), udāna (joyous utterances), itivuttaka (sayings), jātika (Buddha’s birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions). But he does not know with Insight the meaning of these Dhammas beyond mere learning.

Bhikkhu, this bhikkhu is said to be one who is full of learning, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu teaches others in detail, the dhamma that he has listened to and learnt. But he does not know with Insight the meaning of these dhammas beyond mere teaching.

Bhikkhu, this bhikkhu is said to be one who is full of teaching, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu recites in detail the dhamma that he has listened to and learnt. But he does not know with Insight the meaning of these dhammas beyond mere recitation.

Bhikkhu, this bhikkhu is said to be one who is full of recitation, but not one who abides with the dhamma.

And again, bhikkhu, a bhikkhu in engages in initial and sustained application of the mind, and repeatedly ponders on it, but he does not know with Insight the meaning of these dhammas beyond that.

Bhikkhu, this bhikkhu is said to be one who is full of initial application of the mind but not one who abides with the dhamma.

In this Teaching bhikkhu, a bhikkhu learns sutta (discourses), geyya (mixed prose and verses), veyyākaraṇa (exposition in prose), gāthā (verses), udāna (joyous utterances), itivuttaka (sayings), jātika (Buddha's birth stories), abbhutadhamma (marvellous phenomenon) and vedalla (edifying replies to questions). He also knows with Insight the meaning of this dhamma beyond mere leaning.

Bhikkhu, thus does the bhikkhu abide with the dhamma.

Bhikkhu, thus have I taught about the one who is full of learning, about the one who is full of teaching, about the one who is full of recitation, about the one who is full of initial application of the mind, and about the one who abides with the dhamma.

Bhikkhus, what should be done out of compassion by a teacher for the welfare of the disciples through endless compassion, that I have done for you. Bhikkhu, there are these places at the foot of trees; there are these secluded places. Bhikkhu, meditate. Do not be unmindful! Do not be remorseful later! This is my instruction to you. (Said the Bhagavā).

End of Dutiya Dhammavihārī Sutta,
the fourth in this Vagga.

5. PATHAMA YODĀJĪVA SUTTA

First Discourse Concerning the Warrior

75. Bhikkhus, there do exist five kinds of warrior in this world.

What are the five?

Bhikkhus, some warrior in this world falters at the mere sight of the cloud of dust (raised by the enemy's advancing cavalry, elephant corps etc.) He draws back and cannot stand firm. He is incapable of going into battle. Bhikkhus, there is this kind of warrior. Bhikkhus, this is the first kind of warrior that do exist in the world.

“ And again, bhikkhus, some warrior in this world who withstands the sight of the cloud of dust (raised by the enemy's cavalry, elephant corps etc.), but he falters at the mere sight of the tip of the enemy's standard. He draws back and he cannot stand firm. He is incapable of going into battle. Bhikkhus, thus there is in the world this kind of warrior. Bhikkhus, this is the second kind of warrior that does exist in the world.

And again, bhikkhus, some warrior in this world who withstands the sight of the cloud of dust (raised by the enemy's cavalry and elephant corps). He withstands the sight of the tip of the enemy's standard, but he falters on merely hearing the tumultuous sounds of the advancing enemy's cavalry, elephant corps and chariots. He draws back and cannot stand firm. He is incapable of going into battle. Bhikkhus, thus there is in the world this kind of warrior. Bhikkhus, this is the third kind of warrior that does exist in the world.

And again bhikkhus, some warrior in this world withstands the sight of the cloud of dust (raised by the enemy's cavalry and elephant corps). He withstands the sight of the

enemy's standard, and the tumultous sounds (of the enemy's advancing troops, cavalry, elephant corps and chariots), but he is wounded in combat and is destroyed. Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the fourth kind of warrior that does exist in this world.

And again bhikkhus, some warrior in this world withstands the sight of the cloud of dust (raised by the enemy's cavalry, elephant corps etc), the sight of the tip of the enemy's standard, the tumultous sounds (of the advancing enemy's troops, cavalry, elephant corps and chariots). He stands firm in combat. He has won the battle, has come out victorious, and dominates the forefront of the battlefield. Bhikkhus, thus, there is this kind of warrior. Bhikkhus, this is the fifth kind of warrior that does exist in this world.

Bhikkhus, these are the five kinds of warrior that do exist in this world.

Similarly, bhikkhus, to the five kinds of warrior, there do exist the five kinds of person among bhikkhus.

What are the five?

In this Teaching bhikkhus, a bhikkhu falters at the mere sight of the cloud of dust. He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life.

What is the cloud of dust to that bhikkhu?

In this Teaching bhikkhus, a bhikkhu hears, "In the village of this name or the market town of this name, there is a woman or a girl who is very pretty, fair to behold, pleasing to the eye, endowed with exceedingly beautiful complexion". On hearing the news the bhikkhu falters, draws back and cannot stand firm. He cannot undertake the Noble Practice, abandons the bhikkhu precepts and returns to lay life. This is the cloud of dust.

Bhikkhus, the bhikkhu warrior falters at the mere sight of the cloud of dust. He draws back and cannot stand firm. He cannot go into battle. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This bhikkhus, is the person who is like the first kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, the bhikkhu withstands the sight of the cloud of dust, but he falters at the mere sight of the tip of the enemy's standard. He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life.

What is the tip of the enemy's standard to that bhikkhu?

In this Teaching bhikkhu, a bhikkhu has not heard: "In the village of this name or in the market town of this name, there is a woman or a girl who is very pretty, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion". As a matter of fact, he himself sees the woman or the girl who is very pretty, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion.

That bhikkhu on seeing that woman falters. He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life. This is the tip of the enemy's standard to that bhikkhu.

Bhikkhus, the warrior withstands the sight of the cloud of dust but he falters at the mere sight of the enemy's standard and he draws back. He cannot stand firm. He cannot go into battle. Bhikkhu, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This bhikkhus, is the person who is like the second kind of warrior and does exist among the bhikkhus.

And again bhikkhus, the bhikkhu withstands the sight of dust, the sight of the tip of the enemy's standard, but he falters on hearing the tumultuous sounds (of the enemy's advancing troops). He draws back and cannot stand firm. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life.

What are the loud and tumultuous sounds to that bhikkhu?

In this world bhikkhus, a bhikkhu who resorts to the forest, to the foot of a tree, or to a secluded place, is approached by a woman who smiles, flatters, laughs and jokes with him. On being exposed to the womans' smiling, flattering, laughing heartily and joking, the bhikkhu falters. He cannot undertake the Noble Practice. He abandons the bhikkhu precepts and returns to lay life. These are the tumultuous sounds (of the advancing enemy's troops) to that bhikkhu.

Bhikkhus, the warrior withstands the sight of the cloud of dust, the sight of the enemy's standard, but he falters on hearing the tumultuous sounds (of the advancing enemy's troops), he draws back and he cannot stand firm. He cannot go into battle. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This, bhikkhus, is the person who is like the third kind of warrior and does exist amongst bhikkhus.

And again, bhikkhus, the bhikkhu withstands the sight of the cloud of dust, the tip of the enemy's standard, the tumultuous sounds (of the advancing enemy's troops), but he is wounded in combat and is destroyed.

What is, 'being wounded in combat and being destroyed', to that bhikkhu?

Bhikkhus, a bhikkhu who resorts to the forest, to the foot of a tree, or to a secluded place, is approached by a woman, who sits near him, lies down near him and physically overwhelms him. On being subjected to the woman's sitting near him, lying down near him and physically overwhelming him, that bhikkhu does not abandon the bhikkhu precepts and, indulges in sexual intercourse. This is being wounded in combat and being destroyed, to that bhikkhu.

Bhikkhus, the warrior withstands the sight of the cloud of dust, the sight of the tip of the enemy's standard, the tumultuous sounds (of the advancing enemy's troops), is wounded in combat and destroyed. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This, bhikkhus, is the person who is like the fourth kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu withstands the sight of the cloud of dust, the sight of the tip of the enemy's standard, the tumultuous sounds (of the advancing enemy's troops). He has won the battle, has come out victorious and dominates the forefront of the battlefield.

What is, 'the battle won' to that bhikkhu?

In this Teaching bhikkhus, a woman approaches the ~~bhikkhu~~ who has resorted to the forest, to the foot of a tree or ~~to~~ a secluded place, sits near him, lies down near him, and physically overwhelms him. On being subjected to the woman sitting near him, lying down near him, and physically overwhelming him, he frees himself, disentangles himself and goes away. That bhikkhu chooses for a habitation, a lonely spot in the woods or at the foot of a tree, or on a

hillside, or in a gully or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain or in a haystack. He resorts to the forest, or to the foot of a tree, or to a secluded place, where he sits down cross-legged or upright and establishes mindfulness in meditation. Then he dissociates his mind from clinging to the world and abides with his mind free from clinging, thereby cleansing himself of clinging altogether. He dissociates himself from ill will and develops goodwill towards all living beings, thereby cleansing himself of ill will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor with clear perception, mindfulness and comprehension, thereby cleansing himself of sloth and torpor altogether. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and does not waver in meritorious dhammas, thereby cleansing himself of doubt altogether. Having got rid of these five hindrances, that cause defilement of the mind and the weakening of wisdom, and having become detached from sensual pleasures ...p... he enters upon and abides in the fourth jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu inclines his mind to knowledge of the extinction of moral intoxicants (*āsavekkhayañāṇa*). Then he truly understands fundamentally and truly “This is dukkha”. He understands fundamentally and truly “This is the cause of dukkha”. He understands fundamentally and truly “This is the cessation of dukkha (*Nibbāṇa*)”. He understands fundamentally and truly “This is the practice leading to the cessation of dukkha”. “These truly are moral intoxicants (*āsavas*)”.

“This truly is the cause of arising of āsavas”, “This truly is the cessation of āsavas” and “This truly is the practice leading to the cessation of āsavas”. This is ‘the battle won’.

Bhikkhus, the warrior, withstands the sight of the cloud of dust, the sight of the tip of the standard, though he hears the tumultuous sounds (of the advancing enemy’s troops and the combat), he has won the battle, comes out victorious and dominates the forefront of the battle field. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching this kind of person. This is the person who is like the fifth kind of warrior and does exist amongst the bhikkhus.

These, bhikkhus, are the five kinds of person, who are like warriors and do exist amongst bhikkhus. (Said the Bhagavā).

End of Paṭhama Yodhājīva Sutta,
the fifth in this Vagga.

6. DUTIYA YODHĀJĪVA SUTTA

Second Discourse Concerning the Warrior

76. Bhikkhus, there do exist five kinds of warrior, in this world.

What are the five?

Bhikkhus, some warrior in the world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who strives and exerts himself is put to death (by the

Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the first kind of warrior that does exist in the world.

And again, bhikkhus, some warrior in the world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where their army is. After being so carried, he is taken to his relatives. While being taken thus to his relatives, he dies on the way before reaching them. Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the second kind of warrior that does exist in the world.

And again, bhikkhus, some warrior in the world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where their army is. After being carried away, he is taken to his relatives. His relatives attend on him and look after him. While being attended and looked after by his relatives, that warrior dies of his wounds.

Bhikkhus, thus there is this kind of warrior. Bhikkhu, this is the third kind of warrior that does exist in this world.

And again, bhikkhus, some warrior in this world, holding sword and shield and shouldering bow and quiver of arrows, goes on the battlefield where the two opposing enemies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where the army is. After being so carried, he is taken to his relatives. His relatives attend on him and

look after him. On being attended on and looked after by his relatives, that warrior recovers from his wounds and is well again.

Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the fourth kind of warrior that does exist in this world.

And again, bhikkhus, some warrior in this world, holding sword and shield and shouldering bow and quiver of arrows, goes to the battlefield where the two opposing armies are at combat. That warrior has won the battle, has come out victorious and dominates the forefront of the battlefield.

Bhikkhus, thus there is this kind of warrior. Bhikkhus, this is the fifth kind of warrior that does exist in this world.

Bhikkhus, there are these five kinds of warrior that does exist in the world.

Bhikkhus, similarly to the five kinds of warrior there do exist the five kinds of person amongst the bhikkhus.

What are the five?

In this Teaching bhikkhus; a bhikkhu lives in dependence on either a village or a market-town. In the morning that bhikkhu, after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms-round, without restraint of body, restraint of speech and restraint of mind, unmindfully and without controlling his sense faculties. While going round for alms he sees a woman there, scantily dressed and improperly clothed. Seeing the woman dressed scantily and clothed improperly clothed, his mind is corrupted by attachment. That bhikkhu, with his mind corrupted by attachment, without abandoning the bhikkhu precepts indulges in sexual intercourse.

Bhikkhus, that warrior, holding sword and shield and

shouldering bow and quiver of arrows, goes on the battlefield where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is put to death. Bhikkhus, I say that, that person is like that warrior. Bhikkhus, thus there is in this Teaching this kind of person. Bhikkhus, this is the person who is like the first kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on either a village or a market-town. In the morning that bhikkhu, after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms-round, without restraint of body, restraint of speech and restraint of mind, unmindfully and without controlling his sense-faculties. While going round for alms, he sees a woman scantily dressed and improperly clothed. Because he sees this scantily dressed and improperly clothed woman, the mind of the bhikkhu is corrupted by attachment. With mind corrupted by attachment, his body and mind are inflamed. It occurs to that bhikkhu thus:

“It would be well if I were to return to the monastery and tell my fellow bhikkhus thus: ‘Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life’.”

On his way to the monastery, without getting inside the monastery, that bhikkhu abandons the bhikkhu precepts and returns to lay life.

Bhikkhus, that warrior, holding sword and shield and shouldering bow and quiver of arrows, goes on the battle field where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. That warrior is

carried away by his comrades from the battlefield to where the army is. After being so carried. He is taken to his relatives. While being taken thus to his relatives, he dies on the way before reaching them. Bhikkhus, I say that person is like that warrior.

Thus, bhikkhus, there is in this Teaching this kind of person. This bhikkhus, is the person who is like the second kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on a village or a market-town. In the morning that bhikkhu after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms round, without restraint of body, restraint of speech, restraint of mind, unmindfully and without controlling his sense faculties. While going round for alms, he sees a woman scantily dressed and improperly clothed. Seeing the woman the mind of the bhikkhu is corrupted by attachment, both his body and mind are inflamed. It occurs to this bhikkhu thus:

“It would be well if I were to return to the monastery and tell my fellow bhikkhus thus; ‘Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life’”.

That bhikkhu returns to the monastery and respectfully tells his bhikkhus:

“Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life.”

The fellow bhikkhus exhort and admonish him thus:

“Friends, the Bhagavā has taught that sensual pleasures have little to delight (one). They cause much suffering and despair. There are many faults in them. The Bhagavā

has taught that sensual pleasures are like a skeleton of bones. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a piece of meat. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a torch of grass. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that these sensual pleasures are like a pit of live coals. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a dream. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like borrowed property. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a tree with fruits. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a chopping block. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like an impaling spear. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like the head of a snake. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures have many faults. Let the revered one not abandon the bhikkhu precepts and return to lay life”.

When his fellow bhikkhus exhort and admonish him thus, that bhikkhu replies:

“Friends, the Bhagavā has taught that sensual pleasures have little to delight (one). They cause much suffering and despair. There are many faults in them. Though the Bhagavā has taught thus, I am unable to understand the

Noble Practice. I shall abandon the bhikkhu precepts and return to lay life”.

That bhikkhu abandons the bhikkhu precepts and returns to lay life.

Bhikkhus, that warrior, holding sword and shield and shouldering bows and quiver of arrows, goes on the battle-field where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. He is carried away by his comrades from the battle field to where their army is. After being so carried. He is taken to his relatives. His relatives attend on him and look after him. While he is being attended on and looked after by his relatives, he dies of his wounds. Bhikkhus, I say that this person is like that warrior.

Bhikkhus, thus there is in this Teaching, this kind of person. Bhikkhus this is like the third kind of warrior, and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on either a village or a market town. In the morning that bhikkhu after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market town on alms-round, without restraint of body, restraint of speech, restraint of mind, unmindfully and without controlling his sense faculties. While going round for alms, he sees a woman there, scantily dressed and improperly clothed. Seeing the woman scantily dressed and improperly his mind is corrupted by attachment. With mind corrupted by attachment his body and mind are inflamed. It occurs to that bhikkhu thus:

“It would be well if I were to return to the monastery and tell my fellow bhikkhus (thus): “Friends, I have been agitated by attachment. I have been oppressed by attachment.

I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life.”

That bhikkhu returns to the monastery and respectfully tells his fellow bhikkhus (thus):

“Friends, I have been agitated by attachment. I have been oppressed by attachment. I am unable to undertake the Noble Practice. I shall abandon the bhikkhu precepts and return to lay life”.

The fellow bhikkhus exhort and admonish him thus:

“Friends, the Bhagavā has taught that sensual pleasures have little to delight (one). They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that these sensual pleasures are like a skeleton of bones. They cause much suffering and despair. There are many faults in them. The Bhagavā has taught that sensual pleasures are like a piece of meat ...p... the Bhagavā has taught that sensual pleasures are like a torch of grass ... the Bhagavā has taught that sensual pleasures are like a pit of live coals ... the Bhagavā has taught that sensual pleasures are like a dream ... the Bhagavā has taught that sensual pleasures are like borrowed property ... the Bhagavā has taught that sensual pleasures are like a tree with fruits ... the Bhagavā has taught that sensual pleasures are like a chopping block ... the Bhagavā has taught that sensual pleasures are like an impaling spear ... the Bhagavā has taught that sensual pleasures are like the head of a snake. They cause much suffering and despair. There are many faults in them. Let the revered one find delight in the Noble Practice. Let not the revered one abandon the bhikkhu precepts and return to lay life.”

When his fellow bhikkhus exhort and admonish him thus, that bhikkhu replies:

“Friends, I shall make effort and exert myself. I shall find delight in the Noble Practice. Friends, now I shall not abandon the bhikkhu precepts and return to lay life”.

Bhikkhus, that warrior, holding sword and shield, and shouldering bow and quiver of arrows, goes on the battle-field where the two opposing armies are at combat. That warrior strives and exerts himself in battle. That warrior who (thus) strives and exerts himself is shot at. That warrior is carried away by his comrades from the battle field to where their army is. After being so carried, he is taken to his relatives. His relatives attend on him and look after him. On being thus attended upon and looked after by his relatives, that warrior recovers from his wounds. Bhikkhus, I say that this person is like that warrior.

Thus bhikkhus, there are in this Teaching this kind of person. This bhikkhus, is the person who is like the fourth kind of warrior and does exist amongst bhikkhus.

And again bhikkhus, a bhikkhu lives in dependence on either village or a market-town. In the morning that bhikkhu, after re-arranging his robes and taking his alms-bowl and great robe, goes to that village or market-town on alms round, with restraint of body, speech and mind, mindfully and controlling his sense faculties. That bhikkhu on seeing with his eye a visible object, does not take in its general characteristics (such as male or female etc) or its secondary details (such as shape of arms, legs etc or way of smiling, laughing etc). In case he does not control his eye faculty, he would by reason of such lack of control, be oppressed by low and demeritorious dhammas like covetousness and distress of mind. The bhikkhu therefore sets himself to the task of guarding his eye faculty; he keeps watch over it and gains control over it.

On hearing sound with the ear ...

On sensing smell with the nose ...

On experiencing taste with the tongue ...

On experiencing touch with the body, and on cognizing mind object with the mind, he does not take in its characteristics (such as male or female etc) or its secondary details (such as shape of arms, legs etc, or way of smiling, laughing etc). In case he does not control his mind faculty, he would by reason of such lack of control, be oppressed by low and demeritorious dhammas like covetousness and distress of mind. The bhikkhu therefore sets himself to the task of guarding his mind faculty; he keeps watch over it; and gains control over it. That bhikkhu after having his meal and returning from his alms round, chooses for habitation a lonely spot in the wood, at the foot of a tree, or on a hillside, or in a cave, or in a mountain cleft, a cemetery, or in a thicket, or in an open plain, or a haystack,. He resorts to the forest or to the foot of a tree, or to a secluded place where he sits down cross legged and upright, and establishes mindfulness in meditation.

Then he dissociates himself from clinging to the world ...p... having got rid of these five hindrances that cause the defilement of the mind and the weakening of wisdom ...p... attains to and abides in the fourth jhāna.

When the concentrated mind has thus become purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu inclines his mind to the knowledge of extinction of moral intoxicants. Then he truly understands as it really is: "This is dukkha" ...p... that he has nothing more to do(for such realization).

Bhikkhus, that bhikkhu holding spear and shield and shouldering bow and quiver of arrows, goes on the battle field where the opposing armies are at combat. He has won the battle, has come out victorious, and dominates the fore-

front of the battle field. Bhikkhus, I say that this person is like that warrior. Thus bhikkhus, there are in this Teaching this kind of person, This bhikkhus, is the person who is like the fifth kind of warrior and does exist amongst bhikkhus.

These, bhikkhus, are the five kinds of person who are like five kinds of warrior and do exist amongst bhikkhus.

End of Dutiya Yodhājīva Sutta,
the sixth in this Vagga.

7. PATHAMA ANĀGATABHAYA SUTTA

First Discourse on Dangers of the Future

77. Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is well aware of the five kinds of danger of the future, should abide with his mind directed to Nibbāna practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained to, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained and to realize (Nibbāna), that he has not yet realized.

What are the five?

In this Teaching bhikkhus, the forest dwelling bhikkhu reflects thus:

“At present I am staying alone in the forest. I, who am staying alone in the forest, may be bitten by a snake, or by a scorpion, or by a centipede. Death may come to me through being bitten by those creatures. I may thus be endangered. I shall now put forth effort to attain to (the Jhāna, Insight Knowledge, Ariya Path and its Fruition), that, I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition).” that I have not yet

gained and to realize (Nibbāna), that he has not yet realized.

Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is aware of this first danger of the future, should abide with his mind directed to Nibbāna, practising with mindfulness and diligence, to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition), that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, and to realize (Nibbāna) that he has not yet realized.

And again, bhikkhus, the forest dwelling bhikkhu reflects thus;

“At present I am staying alone in the forest. I, who am staying alone in the forest, may trip and fall; the food I have taken may turn bad; my gall bladder may give me trouble; my phlegm may get disturbed; or I may suffer from a stroke. I may meet with death through these causes. I may thus be endangered. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained and to realize (Nibbāna) that I have not yet realized.”

Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is well aware of this second danger of the future, should abide with his mind directed to Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the forest dwelling bhikkhu reflects

“At present I am staying alone in the forest. I who am staying alone, may encounter ferocious animals like a lion, a

tiger, a leopard, a bear or a hyena. I may thus be endangered. I may meet with death through such encounters. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained and to realize (Nibbāna) that I have not yet realized.

Bhikkhus, it is but fitting that this forest dwelling bhikkhu who is well aware of this third danger of the future, should abide with his mind directed to Nibbāna, practising mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the forest dwelling bhikkhu reflects thus:

“At present I am staying alone in the forest. I, who am staying alone in the forest, may encounter bad men who may have committed crimes or who are about to commit a crime. I may meet with death through such encounter. I may thus be endangered. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized”.

Bhikkhus, it is but fitting that this forest dwelling bhikkhu who is well aware of this fourth danger of the future should abide with his mind directed to Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and

to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the forest dwelling bhikkhu reflects thus:

At present I am staying alone in the forest. There are in the forest brutal ogres. I may meet with death through encounter with them. I may thus be endangered. I shall now put forth effort to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized.

Bhikkhus, it is but fitting that the forest dwelling bhikkhu who is well aware of this fifth danger of the future should abide with his mind directed towards Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

End of Paṭhama Anāgatabhaya Sutta,
the seventh in this Vagga.

8. DUTIYA ANĀGATABHAYA SUTTA

Second Discourse on the Dangers of the Future

78. Bhikkhus, it is but fitting that the bhikkhu who is well aware of the five kinds of dangers of the future, should abide with his mind directed to Nibbāna, practising with mindfulness and diligence to attain to (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet

attained to, to gain (the jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

What are the five?

In this Teaching bhikkhus, a bhikkhu reflects thus:

“At present I am young, a mere lad with luxuriant dark hair, in the prime of youth, and in the first period of life. (But) a time will come when old age overcomes this body (of mine). It will not be easy for the one who grows old, being oppressed by old age, to reflect on the Teaching of the Bhagavā. It will not be easy for him to resort to a remote monastic retreat in the deep forest. I shall from early on, before the onset of old age, that is, undesirable, undelightful, and unadorable, put forth effort to attain to (the jhāna, Insight knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (the jhāna, Insight knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized. If I am possessed of these dhammas (Jhāna, Insight Knowledge, Ariya Path and its Fruition), I shall be able to live happily despite old age.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of this first danger of the future should abide with mind directed to Nibbāna, practising with mindfulness and diligence, to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, to realize (Nibbāna) that he has not yet realized

And again bhikkhus, a bhikkhu reflects thus:

“At present, I am free from affliction and illness and endowed with the element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and

appropriate for meditative endeavour. (But) a time will come when this body will be afflicted by disease. For one who is oppressed by disease, it will not be easy to reflect on the Buddha's Teachings. It will not be easy for (the afflicted) one to resort to a remote monastic retreat deep in the forest. I shall from early on, before the onset of disease, that is undesirable, undelightful, and unadorable, put forth effort to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, to realize (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet realized. If I am possessed of these dhammas (jhāna, Insight Knowledge, Ariya Path and its Fruition), I shall be able to live happily even if I am oppressed by disease".

Bhikkhus, it is but fitting that the bhikkhu is well aware of this second danger of the future, should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, the bhikkhu reflects thus:

"There is abundance of food. The crops are good. Alms-food is easy to obtain. It is easy to subsist by going round for alms with alms bowl in hand. (But) a time will come when there is scarcity of food, a time of poor crops when it will be hard to obtain alms-food and when it will not be easy to subsist by going round for alms with alms-bowl in hand. In times of scarcity of food people move to where there is abundance of food. They have to live in those parts in company and mingling with others. It will not be easy to reflect on the Bhagavā's Teaching when living in

company and mingling with others. It will not be easy to resort to a remote monastic retreat deep in the forest. Before I am overtaken by a time of scarcity, which is undesirable, undelightful and unadorable, I shall put forth effort to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and to realize (Nibbāna) that I have not yet realized. If I am possessed of these dhammas (jhāna, Insight Knowledge, Ariya Path and its Fruition), I will be able to live happily even in times of scarcity”.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of this third danger of the future should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, and to realize (Nibbāna) that he has not yet realized.

And again bhikkhus, a bhikkhu reflects thus:

“At this time, the people are in harmony and joyous. There is no quarrel, no dispute (among them) and they are well blended as milk with water. They live regarding one another with affectionate eyes. (But) a time will come when there is danger because of outbreak of violence by outlaws. The people of the countryside will be fleeing here and there in carts. When this danger arises, people will move to peaceful localities. They have to live in those places in company and mingling with others. It will not be easy to reflect on the Bhagavā’s Teaching when living in company and mingling with others. It will not be easy to resort to a remote monastic retreat deep in the forest. Before I am overtaken by these local disturbances that are undesirable, undelightful, and unadorable, I shall put forth effort to attain to (jhāna,

Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its fruition) that I have not yet gained, to realize (Nibbāna) that I have not yet realized. If I am possessed of these dhammas (jhāna, Insight Knowledge, Ariya Path and its Fruition), I shall be able to live happily despite danger from these disturbances”.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of this fourth danger of the future should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that I have not yet gained, and realize (Nibbāna) that I have not yet realized.

And again bhikkhus, a bhikkhu reflects thus:

“At this time, the Order is united, joyous (in their harmony), free from altercation and quarrel, having the monastic precepts read out to them, they live happily. (But) a time will come when the Order of bhikkhus is divided. When such dissension arises, it will not be easy to reflect on the Bhagavā’s Teaching. It will not be easy to resort to a remote monastic retreat deep in the forest. Before I am overtaken by this dissension in the Order that is undesirable, undelightful and unadorable, I shall put forth effort to attain to (jhāna, Insight Knowledge, Ariya Path and its fruition) that I have not yet attained, to gain (jhāna, insight knowledge, Ariya Path and its fruition) that I have not yet gained, to realize (Nibbāna) that I have not yet realized.

Bhikkhus, it is but fitting that the bhikkhu who is well aware of these five dangers of the future, should abide with mind directed to Nibbāna, practising with mindfulness and diligence to attain to (jhāna, Insight Knowledge, Ariya

Path and its Fruition) that he has not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) that he has not yet gained, to realize (Nibbāna) that he has not yet realized.

End of Dutiya Anāgatabhaya Sutta,
the eighth in this Vagga.

9. TATIYA ANĀGATABHAYA SUTTA

Third Discourse on the Dangers of the Future

79. Bhikkhus, these five kinds of danger of the future have not yet arisen. They will arise in the future. You should be aware of these dangers. Being aware of them, you should try to resist them.

What are the five?

Bhikkhus, in future there will be bhikkhus who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of mind and who do not cultivate Insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, who do not themselves cultivate morality, who do not themselves cultivate concentration of mind, and who do not themselves cultivate Insight wisdom will, nevertheless, acting as preceptors, admit others to bhikkhuhood. Those teachers who, acting as preceptors, admit others to bhikkhuhood, will not be able to admonish (their disciples) in higher morality, in higher or jhānic concentration mind and supramundane wisdom. The disciple bhikkhus admitted by such preceptors will also be those who do not cultivate contemplation of the body, who do not cultivate

morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Those disciple bhikkhus who do not themselves cultivate contemplation of the body, who do not themselves cultivate morality, who do not themselves cultivate concentration of the mind, who do not themselves cultivate Insight wisdom will, nevertheless act as preceptors, admit others to bhikkhuhood.

Those bhikkhus will not be able to admonish (others) in higher morality, in higher or jhānic concentration and supramundane wisdom.

Those bhikkhu disciples will also be those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Bhikkhus, because of this corruption of the Dhamma, there is corruption of the Discipline. Because of the corruption of the Discipline, there is corruption of the Dhamma.

Bhikkhus, this first danger of the future has not yet arisen, but will arise in the future. You should be aware of this danger. Knowing it, you should try to resist it.

And again bhikkhus, in future there will be bhikkhus who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind, and who do not cultivate Insight wisdom.

Those bhikkhus, who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind, do not cultivate insight wisdom, will nevertheless provide guidance to others.

These teachers providing guidance will not be able to admonish (others) in higher morality, in higher or jhānic concentration and supramundane wisdom.

The disciples who receive guidance from such teachers will also be those who do not cultivate contemplation of the body, who do not develop morality, who do not cultivate concentration of the mind and who do not cultivate insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind and do not cultivate Insight wisdom, will nevertheless provide guidance to others in turn.

Those bhikkhus will not be able to admonish (others) in higher morality, in higher or jhānic concentration and supramundane wisdom.

Those bhikkhu disciples will be those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Thus bhikkhus, because of corruption of the Dhamma, there is corruption of the Discipline. Because of corruption of the Discipline there is corruption of the Dhamma.

Bhikkhus, this second danger of the future has not yet arisen, (but) it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will become those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind, do not cultivate insight

wisdom, will nevertheless teach the higher doctrine and edifying replies to questions. As they (will have) descended to the dark demeritorious dhammas, they will be without discernment (what is meritorious and true). Thus bhikkhus, because of corruption of the Dhamma, there is corruption of the Discipline. Because of corruption of the Discipline there is corruption of the Dhamma.

Bhikkhus, this third danger of the future has not yet arisen, but it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will become those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate insight wisdom.

Those bhikkhus who do not themselves cultivate contemplation of the body, do not cultivate morality, do not cultivate concentration of the mind, and do not cultivate insight wisdom, will nevertheless teach the discourses of the Bhagavā which are profound (in substance), deep in meaning and conducive to liberation from the mundane and which are related to the emptiness of Self. (But) they will not be received well, listened to well, will not inspire a desire to understand. These discourses will not be thought of as worthy of being learnt and of being absorbed. (Instead) the work and possession of versifiers (adorned) with wondrous letters and words and taught as discourses by disciples of the teachers outside the Buddha's Teaching will be received well, listened to well, and will inspire a desire to understand. These discourses will be thought of as worthy of being learnt, and of being absorbed.

Thus bhikkhus, because of corruption of the Dhamma there is corruption of the Discipline. Because of the corruption of the Discipline, there is corruption of the Dhamma.

Bhikkhus, this fourth danger of the future has not yet arisen, (but) it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will become those who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom.

Those bhikkhus, who do not cultivate contemplation of the body, who do not cultivate morality, who do not cultivate concentration of the mind and who do not cultivate Insight wisdom, will even as senior bhikkhus live for abundance of worldly possessions, being lax in the practice of the Teaching, bring the foremost to fall (into demeritoriousness) and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna).

They do not strive to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet gained, to realize (Nibbāna) which they have not yet realized. Those who come after them will follow their example and live for abundance of worldly possessions, being lax in the practice of the Teaching, being the foremost to fall (into demeritoriousness) and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna). They will not strive to attain to (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet attained, to gain (jhāna, Insight Knowledge, Ariya Path and its Fruition) which they have not yet gained, to realize (Nibbāna) which they have not yet realized.

Thus because of corruption of the Dhamma, there is corruption of the Discipline. Because of corruption of the Discipline there is corruption of the Dhamma.

Bhikkhus, this fifth danger of the future has not yet arisen, but it will arise in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

End of Tatiya Anāgatabhaya Sutta,
the ninth in this Vagga.

10. CATUTTHA ANĀGATABHAYA SUTTA

Fourth Discourse on the Danger of the Future

80. Bhikkhus, these five kinds of danger of the future have not yet arisen, but they will arise in the future. You should be aware of these dangers. Being aware of them, you should try to resist them.

What are the five?

Bhikkhus, in future bhikkhus will come to desire fine robes. Desiring fine robes they will give up the ascetic practice of wearing robes made of rags taken from a dust heap. They will give up (the practice) of living in remote monastic retreats deep in the forest. They will come to live in village, market towns or royal capital. For the sake of robes, they will come to commit many acts that are improper and unbecoming of bhikkhus.

Bhikkhus, this first danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will come to desire fine alms food. Those bhikkhus, desiring fine alms food, will give up the ascetic practice of going on alms remote monastic retreat deep in the forest. They will come to live in village, market town or royal city and live seeking highly palatable food. For the sake of alms food, they will

come to commit many acts that are improper and unbecoming of bhikkhus.

Bhikkhus, this second danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again bhikkhus, in future, bhikkhus will come to desire fine monastic dwellings. Desiring a fine monastic dwelling, they will give up the ascetic practice of living at the foot of a tree. They will give up the ascetic practice of living in remote monastic retreats deep in the forest. They will come to live in village, market town and royal capital. For the sake of monastic dwelling, they will come to commit many acts that are improper and unbecoming of bhikkhus.

Bhikkhus this third danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

And again, bhikkhus, in future, bhikkhus will come to live in promiscuous company with bhikkhunīs, probationary bhikkhunīs (sikkhamānas) and novices (sāmaneras). Living in promiscuous company with bhikkhunīs, probationary bhikkhunīs and novices, they will come to undertake the Noble Practice without delight, or will come to commit defiling offences, or will abandon the bhikkhu precepts and return to lay life. Such a consequence is certainly to be expected.

Bhikkhus, this fourth danger of the future has not yet come to pass, but it will come to pass in the future. You should be aware of this danger. Being aware of it, you should resist it.

And again bhikkhus, in future, bhikkhus will come to live in promiscuous company with novices who are responsible for the upkeep of the monastery. Living in promiscuous company with novices responsible for the upkeep of the monastery, they will come to live enjoying hoarded provisions. They will give improper instructions to the novices regarding vegetation.

Such consequence is certainly to be expected.

Bhikkhus, this fifth danger of the future has not yet come to pass, but, it will come to pass in the future. You should be aware of this danger. Being aware of it, you should try to resist it.

Bhikkhus, these five dangers of the future have not yet come to pass, but they will come to pass in the future. You should be aware of them. Being aware of them, you should try to resist it. (Said the Bhagavā).

End of Catuttha Anāgatabhaya Sutta,
the tenth in this Vagga.

End of Yodhājīva Vagga, the third Vagga.

Namo tassa Bhagavato arahato sammāsbuddhassa

(ix). iv. THERA VAGGA

1. Rajanīya Sutta
2. Vītarāga Sutta
3. Kuhaka Sutta
4. Assaddha Sutta
5. Akkhama Sutta
6. Paṭisaṁdhidāpatta Sutta
7. Sīlavanta Sutta
8. Thera Sutta
9. Paṭhama Sekha Sutta
10. Dutiya Sekha Sutta

(ix). iv. THERA VAGGA

1. RAJANIYA SUTTA

Discourse Concerning Enticing Objects

81. Bhikkhus, the senior bhikkhu who is possessed of five factors, is one who is not loved, who is not cherished, who is not respected by his companions in the Noble Practice, and who is not commended by them.

What are the five?

He is attached to an enticing object which is attractive.

He is offended by an offensive object.

He is bewildered by an object which bewilders.

He is angered by an object that incites anger.

He is intoxicated by an intoxicating object.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished and who is not respected by his companions in the Noble Practice and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and is commended by them.

What are the five?

He is not attached to an object which is attractive.

He is not offended by an offensive object.

He is not bewildered by an object which bewilders.

He is not angered by an object that incites anger.

He is not intoxicated by an intoxicating object.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who

is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Rajanīya Sutta,
the first in this Vagga.

2. VĪTARĀGA SUTTA

Discourse Concerning One Who is Free From Attachment

82. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is not loved, who is not cherished and who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

What are the five?

He is not free from attachment.

He is not free from hatred.

He is not free from bewilderment.

He denigrates others.

He indulges in improper rivalry.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice, and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them.

What are the five?

He is free from attachment.

He is free from hatred.

He is free from bewilderment.

He does not denigrate others.

He does not indulge in improper rivalry.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is loved, is cherished, is respected by his fellow companions in the Noble Practice, and is commended by them. (Said the Bhagavā).

End of Vītarāga Sutta,
the second in this Vagga.

3. KUHAKA SUTTA

Discourse concerning Deceitful Pretensions

83. Bhikkhus, the senior bhikkhu who is possessed of five factors, is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice, who is not commended by them.

What are the five?

He indulges in deceitful pretensions (to attainments).

He indulges in flattery (for gain).

He indulges in insinuations by subtle hints (for gain).

He seeks gain by using pressure.

He seeks fresh gain by using what he has gained.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of the five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them.

What are the five?

He does not indulge in deceitful pretensions (to attainment).

He does not indulge in flattery (for gain).

He does not indulge in insinuations by subtle hints.

He does not seek gain by using pressure.

He does not seek fresh gain by using what he has gained.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Kuhaka Sutta,
the third in this Vagga.

4. ASSADDHA SUTTA

Discourse Concerning One Who Lacks Confidence

84. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is not loved, who is not cherished, who is not respected by his companions in the Noble Practice and who is not commended by them.

What are the five?

He has no confidence based on Conviction.

He has no Shame to do evil.

He has no Fear to do evil.

He is Indolent.

He has no Insight Wisdom.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of the five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them

What are the five?

He has confidence based on Conviction.

He has Shame to do evil.

He has Fear to do evil.

He makes strenuous Effort.

He has Insight Wisdom.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Assaddha Sutta,
the fourth in this Vagga.

5. AKKHAMA SUTTA

Discourse on One Who Cannot Resist Sense Objects

85. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is not loved, who is not cherished,

who is not respected by his fellow companions in the Noble Practice and who is not commended by them.

What are the five?

He cannot resist visible objects.

He cannot resist sounds.

He cannot resist odours.

He cannot resist tastes.

He cannot resist tangible objects.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is not loved, who is not cherished, who is not respected by his fellow companions in the Noble Practice, and who is not commended by them.

Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice, and who is commended by them.

What are the five?

He can resist visible objects.

He can resist sounds.

He can resist odours.

He can resist tastes.

He can resist tangible objects.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice, and who is commended by them. (Said the Bhagavā).

End of Akkhama Sutta,
the fifth in this Vagga.

6. PAṬISAM̐BHIDĀPATTA SUTTA

Discourse on One who Has Attained Discriminative Knowledge

86. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, cherished, respected by his fellow companions in the Noble Practice, and who is commended by them.

What are the five?

He has attained the discriminative knowledge regarding effects (atthapaṭisam̐bhidā).

He has attained the discriminative knowledge regarding causes (dhammapaṭisam̐bhidā).

He has attained the discriminative knowledge of the language (niruttipaṭisam̐bhidā).

He has attained the discriminative knowledge concerning the above three kinds of knowledge (paṭibhānapaṭisam̐bhidā).

He is skilled and active concerning the affairs, great or small, of his fellow companions in the Noble Practice. He is able to arrive at the correct solution quickly.

Bhikkhus, the senior bhikkhu who is possessed of these five factors is one who is loved, cherished, respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Paṭisam̐bhidāpatta Sutta,
the sixth in this Vagga.

7. SĪLAVANTA SUTTA

Discourse on One with Perfect Morality

87. Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice, and who is commended by them.

What are the five?

He has morality. He abides observing restraint according to the fundamental Principles of Pātimokkha, adheres to right behaviour and lawful resort. He sees danger even in the slightest faults.

He practises observing the precepts.

He has much learning. He retains learning. He seeks learning.

He has heard much (of the Teaching); he retains and accumulates the Teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and setting out the Noble Practice of Purity, which is absolutely pure; he has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them, and penetratingly comprehends them through Insight.

He speaks well and has a pleasant voice. He speaks politely with distinct and unblemished enunciation and clearness of meaning.

He attains at will without difficulty and without trouble the four Jhānas, which are the products of utmost purity and mind and which bring bliss in this very life. Owing to the extinction of āsavas, abides in this very life remains realizing by himself through Magga Insight, the emancipation of the mind and the emancipation by Insight, free from defilements.

Bhikkhus, the senior bhikkhu who is possessed of five factors is one who is loved, who is cherished, who is respected by his fellow companions in the Noble Practice and who is commended by them. (Said the Bhagavā).

End of Sīlavanta Sutta,
the seventh in this Vagga.

8. THERA SUTTA

Discourse on Theras

88. Bhikkhus, the senior bhikkhu who is possessed of five factors conducts himself to the lack of benefit of many people, to the lack of welfare of many people, to the lack of happiness of many people, and to the lack of benefit and suffering of men and devas.

What are the five?

He is a senior bhikkhu, ripe with experience and has lived long as a bhikkhu.

He is well known among lay people and bhikkhus, and has a large following.

He is well provided with robes, alms-food, monastic dwelling and medicines and medicinal requisites for use in illness.

He has heard a great deal (of the teachings), he retains and accumulates the teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and setting out the Noble Practice of Purity, which is absolutely pure; he has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight.

He has wrong view and distorted outlook. He lets many people rise up and leave the righteous dhamma and gets them established in the unrighteous dhamma.

“This senior bhikkhu is ripe with experience and has lived long as a bhikkhu”. Saying so, (others) follow his example.

“This senior bhikkhu is well known among people and bhikkhus and has a large following”. Saying so, (others) follow his example.

“This senior bhikkhu is well provided with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness”. Saying so, (others) follow his example.

“This senior bhikkhu has heard much (of the teaching); and accumulates them.” Saying so, (others) follow his example.

Bhikkhus, the senior bhikkhu who is possessed of these five factors conducts himself to the lack of benefit of many people, to the lack of welfare of many people, to the lack of happiness of many people, and to the lack of benefit and suffering of devas and men.

Bhikkhus, the bhikkhu who is possessed of five factors, conducts himself for the benefit of many people, for the welfare of many people, for the happiness of many people, for the benefit and happiness of devas and men.

What are the five?

He is a senior bhikkhu, ripe with experience, and has lived long as a bhikkhu.

He is well known among lay people and bhikkhus, and has a large following.

He is well provided with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness.

He has heard a great deal (of the teachings), he retains and accumulates the teachings he has heard; those teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and setting out the Noble Practice of Purity, which is absolutely pure; he has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight.

He has the right view and an outlook that is not distorted. He lets many people rise up and leave the unrighteous and gets themselves established in the righteous dhamma.

“This senior bhikkhu is ripe with experience and has lived long as a bhikkhu”. Saying so, (others) follow his example.

“This senior bhikkhu is well known among lay people and bhikkhus and has a large following”. Saying so, (others) follow his example.

“This senior bhikkhu is well provided with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness”. Saying so (others) follow his example.

“This senior bhikkhu has heard much (of the teachings) and accumulates them”. Saying so, (others) follow his example.

Bhikkhus, the senior bhikkhu who is possessed of these five factors, conducts himself for the benefit of many people, for the welfare of many people, for the happiness of many people, and for the benefit and happiness of devas and men.

End of Thera Sutta,
the eighth in this Vagga.

9. PAṬHAMA SEKHA SUTTA**First Discourse on an Ariya Training Himself**

89. Bhikkhus, these five factors tend to deter an Ariya still training (for Arahatsip), from the (higher) attainments.

What are the five?

He delights in mundane activities.

He delights in talking.

He delights in sleep.

He delights in company.

He fails to review his mind every time it is freed.

Bhikkhus, these five factors tend to deter an Ariya still training (for Arahatsip).

Bhikkhus, these five factors tend not to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

What are the five?

He does not delight in mundane activities.

He does not delight in talking.

He does not delight in sleep.

He does not delight in company.

He reflects on the mind (of an Ariya) as freed from the defilements.

Bhikkhus, these are the five factors that do not tend to deter an Ariya who is still training himself (for Arahatsip). (Said the Bhagavā).

End of Paṭhama Sekha Sutta,
the ninth in this Vagga.

10. DUTIYA SEKHA SUTTA

Second Discourse on an Ariya Still Training Himself

90. Bhikkhus, these five factors tend to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

What are the five?

In this Teaching, a bhikkhu who is still training himself (for Arahatsip) has many obligations and has many affairs to attend to. He is clever in affairs that need his attention. He neglects to lead a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this first factor tends to deter an Ariya still training himself (for Arahatsip) from the higher attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) spends the whole day in attending to trivial matters. He neglects to lead a solitary life, he neglects to practise meditation for calming the mind within.

Bhikkhus, this second factor tends to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) consorts with laymen and bhikkhus in laymen's fashion, not fitting in manner (to the Teaching). He neglects to lead a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this third factor tends to deter an Ariya still training himself (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) enters the village at an untimely hour and returns only in the afternoon. He neglects to lead a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this fourth factor tends to deter an Ariya who is training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) cannot talk what is conducive to tranquillity and insight meditation, that has the effect of diminishing the defilements and of opening up the mind, namely talk on: fewness of wants, on contentment, on seclusion, on non-contact with people, on energetic effort, on moral precepts, on concentration, on knowledge, on emancipation from defilements (Arahattaphala), on Reviewing Knowledge. He cannot talk it at will, without irksomeness and without toilsomeness. He neglects leading a solitary life; he neglects to practise meditation for calming the mind within.

Bhikkhus, this fifth factor tends to deter an Ariya who is still training himself (for Arahatsip) from the higher attainments.

Bhikkhus, these five factors tend to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

Bhikkhus, five factors do not tend to deter an Ariya who is still training himself (for Arahatsip) from the (higher) attainments.

What are the five?

In this Teaching bhikkhus, an Ariya who is still in training himself (for Arahatsip) does not have obligations and many affairs to attend to. He is clever in affairs that need his attention. He does not neglect to lead a solitary life; he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this first factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhu, an Ariya who is still training himself (for Arahatsip) does not spend the (whole) day in attending to trivial matters. He does not neglect to lead a solitary life; he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this second factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) does not live consorting with laymen and bhikkhus in laymen's fashion, in a manner not fitting to the Teaching. He does not neglect to lead a solitary life, he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this third factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training (for Arahatsip) enters the village not too early and returns before noon. He does not neglect to lead a solitary life; he does not neglect to practise meditation for calming of the mind within.

Bhikkhus, this fourth factor does not tend to deter an Ariya who is still training (for Arahatsip) from the (higher) attainments.

And again bhikkhus, an Ariya who is still training himself (for Arahatsip) talks what is conducive to tranquillity and insight meditation, that has the effect of diminishing the defilements and opening up the mind, namely: talk on fewness of wants, on contentment, on seclusion, on non-contact with people, on energetic effort, on moral precepts, on concentration, on knowledge, on emancipation from defilements (Arahattaphala), on Reviewing Knowledge. He can talk at will without irksomeness and without toilsomeness. He does not neglect to

lead a solitary life; he does not neglect to practise meditation for calming the mind within.

Bhikkhus, this fifth factor does not tend to deter an Ariya who is training himself (for Arahatsip) from the (higher) attainments.

Bhikkhus, these five factors do not tend to deter an Ariya who is still training himself (for Arahatsip) from the higher attainments. (Said the Bhagavā).

End of Dutiyā Sekha Sutta,
the tenth in this Vagga.

End of Thera Vagga, the fourth Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(x). v. KAKUDHA VAGGA

1. Paṭhama Sampadā Sutta
2. Dutiya Sampadā Sutta
3. Vyākaraṇa Sutta
4. Phāsuvihāra Sutta
5. Akuppa Sutta
6. Sutadhara Sutta
7. Kathā Sutta
8. Ārañña Sutta
9. Sīha Sutta
10. Kakudha Thera Sutta

(x). v. KAKUDHA VAGGA

1. PAṬHAMA SAMPADĀ SUTTA

First Discourse on Accomplishment

91. Bhikkhus, these are five kinds of accomplishments.
What are the five?

Accomplishment in Conviction, accomplishment in Morality, accomplishment in Learning, accomplishment in Generosity, accomplishment in Wisdom.

Bhikkhus, these are the five kinds of accomplishments.
(Said the Bhagavā).

End of Paṭhama Sampadā Sutta,
the first in this Vagga.

2. DUTIYA SAMPADĀ SUTTA

Second Discourse in Accomplishment

92. Bhikkhus, there are these five kinds of accomplishment.

What are the five?

Accomplishment in Morality, accomplishment in Concentration, accomplishment in Wisdom, accomplishment in Emancipation (from the defilements) through Arahatta fruition, accomplishment in Reviewing Knowledge.

Bhikkhus, these are the five kinds of accomplishment.
(Said the Bhagavā).

End of Dutiya Sampadā Sutta,
the second in this Vagga.

3. VYĀKARAṆĀ SUTTA**Discourse on Claim to Arahatsip**

93. Bhikkhus, there are the five kinds of claim to Arahatsip.

What are the five?

(Attainment of) Arahatsip is claimed through dullness and intense bewilderment.

(Attainment of) Arahatsip is claimed through ignoble desire and through being oppressed by demeritorious desire.

(Attainment of) Arahatsip is claimed through insanity and unstable mind.

(Attainment of) Arahatsip is claimed through undue estimate of oneself.

(Attainment of) Arahatsip is claimed on truly justified grounds. Bhikkhus, these are the five kinds of claim to Arahatsip. (Said the Bhagavā).

End of Vyākaraṇa Sutta,
the third in this Vagga.

4. PHĀSUVIHĀRA SUTTA**Discourse on Abiding in Comfort**

94. Bhikkhus, there are these five modes of abiding in comfort.

What are the five?

In this Teaching, bhikkhus, a bhikkhu being detached from sensual pleasures and demeritorious factors, achieves and remains in the first Jhāna, which is accompanied by initial

application of the mind (vitakka), sustained application of the mind (vicāra) and which has delightful satisfaction (pīti), born of detachment from the hindrances (nīvaraṇa).

Owing to detachment from initial application of the mind and ...p... the second Jhāna ... the third Jhāna ... achieves and remains in the fourth Jhāna. That bhikkhu, in this very life, knows by himself (through Magga Insight) realizes and attains to and remains in the emancipation of the mind and in the emancipation by Insight, which are free of āsavas, because of their extinction.

Bhikkhus, these are the five modes of abiding in comfort. (Said the Bhagavā).

End of Phāsuvihāra Sutta,
the fourth in this Vagga.

5. AKUPPA SUTTA

Discourse on the Unshakeable Dhamma

95. Bhikkhus, a bhikkhu who is possessed of five factors can before long realize with penetrative insight, the unshakeable dhamma (Arahatship).

What are the five?

In this Teaching, bhikkhus, the bhikkhu attains to the discriminative knowledge regarding effects. He attains to the discriminative knowledge regarding causes. He attains to the discriminative knowledge of the language. He attains to the discriminative knowledge concerning the above three kinds of knowledge. He reflects on the mind (of an Ariya), as being freed from defilements.

Bhikkhus, the bhikkhu who is possessed of these five factors can realize before long with penetrative insight the unshakeable dhamma (Arahatship). (Said the Bhagavā).

End of Akuppa Sutta,
the fifth in this Vagga.

6. SUTADHARA SUTTA

Discourse on One Who Retains the Teaching

96. Bhikkhus, if a bhikkhu possessed of five factors were to practise mindfulness of breathing in and out, he will before long realize Arahatship through penetrative Insight.

What are the five?

In this Teaching, bhikkhus, a bhikkhu has few undertakings, has few obligations, is easily sustained, is easily contented with the basic requisites to sustain life.

He eats sparingly, he does not eat to the full. He sleeps little, he keeps himself wakeful.

He has heard a great deal (of the Teachings), he retains and accumulates the teachings he has heard, teachings that are excellent in the beginning, excellent in the middle, excellent at the end, complete in meaning and phrasing, and setting out the Noble Practice of Purity which is absolutely pure; he has heard a great deal of such teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight.

He reflects on the mind (of an Ariya) as being free from the defilements.

Bhikkhus, if a bhikkhu possessed of these five factors were to practise mindfulness of breathing in and out, he could

before long realize Arahatsip through penetrative Insight.
(Said the Bhagavā).

End of Sutadhara Sutta,
the sixth in this Vagga.

7. KATHĀ SUTTA

Discourse on the Subject of Discussion

97. Bhikkhus, if a bhikkhu possessed of five factors were to cultivate mindfulness of breathing in and out, he could before long realize Arahatsip through penetrative insight.

What are the five?

In this Teaching bhikkhus, a bhikkhu has few undertakings, has few obligations; is easily sustained; is easily contented with the basic requisites to sustain life.

He eats sparingly, he does not eat to the full.

He sleeps little, he keeps himself wakeful.

He comes by such talk at will, without irksomeness and without toinsomeness, talk that is conducive to tranquillity and insight meditation, that has the effect of diminishing the defilements, of opening up the mind, namely, talk on fewness of wants ...p... on Reviewing Knowledge. He reflects on the mind (of an Ariya) as being freed from the defilements.

Bhikkhus, if a bhikkhu possessed of these five factors were to cultivate mindfulness of breathing in and out, he could before long realize Arahatsip through penetrative Insight.

End of Kathā Sutta,
the seventh in this Vagga.

8. ĀRAÑÑAKA SUTTA**Discourse on the Forest Dweller**

98. Bhikkhus, if a bhikkhu possessed of the five factors were repeatedly to practise mindfulness of breathing in and out, he could before long realize Arahatship through penetrative Insight.

What are the five?

In this Teaching bhikkhus, a bhikkhu has few undertakings, has few obligations, is easily sustained, is easily contented with the basic requisites to sustain life.

He eats sparingly. He does not eat to the full.

He sleeps little. He keeps himself wakeful.

He lives in a remote monastic retreat deep in the forest.

He reflects on the mind (of an Ariya) as being freed from the defilements.

Bhikkhus, if the bhikkhu possessed of these five factors were to repeatedly practise mindfulness of breathing in and out, he could before long realize Arahatship through penetrative Insight. (Said the Bhagavā).

End of Āraññaka Sutta,
the eighth in this Vagga.

9. SĪHA SUTTA**Discourse on the Simile of a Lion**

99. Bhikkhus, the lion, king of beasts, leaves his lair in the evening, rouses himself, surveys the four quarters, roars thrice and goes out in search of prey. That king of beasts, when it assails an elephant, it does so in earnest and not

frivolously. When it assails a buffalo, it does so in earnest and not frivolously. When it assails a bull it does so in earnest and not frivolously. When it assails a leopard, it does so in earnest and not frivolously. When it assails a small creature like a rabbit or a cat, it does so in earnest and not frivolously.

What is the reason for that?

Because he bears in mind 'Let not my way of making effort be set aside'.

Bhikkhus, the epithet "lion" is the name of the Bhagavā who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and insight.

Bhikkhus, the Bhagavā's discoursing to an audience, is the lion's roar of that Bhagavā.

Bhikkhus, when the Bhagavā discourses on the dhamma to bhikkhus, he does so in earnest and not frivolously.

Bhikkhus, when the Bhagavā discourses on the dhamma to bhikkhunīs also, he does so in earnest and not frivolously.

Bhikkhus, when the Bhagavā discourses on the dhamma to male lay disciples also, he does so in earnest and not frivolously.

Bhikkhus, when the Bhagavā discourses on the dhamma to female lay disciples also, he does so in earnest and not frivolously.

To say the least bhikkhus, even when the Bhagavā, discourses on the dhamma to worldlings like beggars and hunters, he does so in earnest and not frivolously.

What is the reason for that?

Bhikkhus, because the Bhagavā honours and respects the dhamma. (Said the Bhagavā).

End of Sīha Sutta,
the ninth in this Vagga.

10. KAKUDHA THERA SUTTA**Discourse concerning Kakudha Thera**

100. Thus have I heard.

Once the Bhagavā was staying at the Gositārāma monastery in Kosambī. At that time Kakudha, son of Koliya, a personal attendant of the Venerable Mahā Moggallāna, had just died and had passed into one of the Brahmā realms by reason of his jhānic consciousness. That Kakudha acquired (as a Brahmā) a body as large as two or three village tracts of a country, but this (phenomenon of an outsize body) was of no inconvenience to him or to others.

At that time Brahmā Kakudha approached the Venerable Moggallāna, made his obeisance, sat at a suitable place, and respectfully said to the Venerable Mahā Moggallāna:

“Venerable Sir, this evil desire arose in Devadatta, ‘I will lead the Order of Bhikkhus’. Venerable Sir, as soon as this thought arose in Devadatta, the powers he had gained fell away.”

After having said these words, Brahmā Kakudha made his obeisance to the Venerable Moggallāna and vanished from that place.

The Venerable Mahā Moggallāna then approached the Bhagavā, made his obeisance and, sitting at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, Kakudha, son of Koliya, a personal attendant of mine, had just died and by virtue of jhānic consciousness, passed into a Brahmā realm. That Kakudha Brahmā has acquired a body as large as two or three village tracts of Magadha, but the acquisition of such body was of no inconvenience to him or to others. Venerable Sir, thereafter Brahmā Kakudha approached me, made his obeisance and sitting at a suitable place, said to me:

“Venerable Sir, this evil desire arose in Devadatta, ‘I will lead the Order of Bhikkhus’. Venerable Sir, as soon as this thought arose in Devadatta, the powers that he had gained fell away.

Venerable Sir, after he had said these words, Brahmā Kakudha made his respectful obeisance to me and vanished from that place”.

Moggallāna, does your mind know with discernment the mind of Brahmā Kakudha? Are all the words as spoken by Brahmā Kakudha true, and not otherwise? (Asked the Bhagavā).

“Venerable Sir, my mind knows with discernment the mind of Brahmā Kakudha. All the words as spoken by Brahmā Kakudha are true and not otherwise”.

Moggallāna, guard your words, you guard your words. Presently that empty man (Devadatta) will reveal himself.

Moggallāna, there do exist in this world five kinds of teachers.

What are the five?

Moggallāna, some teachers in this world, though their morality is not pure, claim this: “I have morality. My morality is pure, is bright, is undefiled”. His disciples know him to be thus: “This revered teacher, though his morality is not pure, claims thus: ‘I have a pure morality. My morality is pure, bright and undefiled.’ If we were to tell this (the truth) to the people, he would not like it. Why would we tell what he would not like. He has honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds”.

Moggallāna, such a teacher is guarded by his disciples in respect of his morality. Such a teacher himself expects to be so guarded by his disciples in respect of his morality.

And again Moggallāna, some teachers in this world, though their livelihood is not pure, claims thus: 'I have a pure livelihood. My livelihood is pure, bright and undefiled'. His disciples know him to be thus: "This revered teacher though he has an impure livelihood, claims thus: 'I have a pure livelihood. My livelihood is pure, bright and undefiled'. If we were to tell (the truth) to the people, he would not like it. Why would we tell what he will not like? He has honoured us with robe, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his livelihood. Such a teacher expects to be guarded by his disciples in respect of his livelihood.

And again bhikkhus, some teachers in this world, who, though they are not pure in discoursing on the dhammas, claim thus: 'I am pure in discoursing on the dhamma. My discoursing on the dhamma is pure, bright and undefiled'. His disciples know him to be thus; "This revered teacher, though his discoursing on the dhamma is not pure, claims thus: 'I am pure in discoursing on the dhamma. My discoursing on the dhamma is pure, bright and undefiled'. If we were to tell this (the truth) to the people, he would not like it. Why would we tell what he will not like? He has honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his discoursing on the dhamma. Such a teacher expects to be so guarded by his disciples in respect of his discoursing on the dhamma.

And again Moggallāna, some teachers in this world, though they are not pure in their exposition in prose of the

dhamma, claim thus: 'I am pure in my exposition in prose of the dhamma. My exposition of the dhamma is pure, bright and undefiled'. His disciples know him to be thus: 'This revered teacher, though his exposition in prose of the dhamma is not pure, claims thus: 'I am pure in my exposition in prose of the dhamma. My exposition of the dhamma is pure, bright and undefiled'. If we were to tell this (the truth) to the people, he would not like it. Why should we tell what he will not like? He honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his exposition in prose of the dhamma. Such a teacher himself expects to be so guarded by his disciples in respect of his exposition in prose of the dhamma.

And again Moggallāna, some teachers in this world, though they have no pure insight (into the dhamma), claim thus: 'I have pure insight (into the dhamma). My insight is pure, bright and undefiled'. His disciples know him to be thus: "This revered teacher, though his insight (into the dhamma) is not pure, claims thus: 'I have pure insight (into the dhamma). My insight is pure, bright and undefiled". If we were to tell this (the truth) to the people, he would not like it. Why should we tell what he will not like? He has honoured us with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. He will be revealed by his own deeds."

Moggallāna, such a teacher is guarded by his disciples in respect of his insight (into the dhamma). Such a teacher himself expects to be guarded by his disciples in respect of his insight (into the dhamma).

Moggallāna, there do exist five kinds of teachers in this world

Moggallāna, I, being pure in morality, claim thus: 'I have pure morality. My morality is pure, bright and undefiled'. My disciples do not guard me in respect of my morality. I do not expect to be guarded by my disciples in respect of my morality.

I, being pure in my livelihood, claim thus: 'I have a pure livelihood. My livelihood is pure, bright and undefiled'. My disciples do not guard me in respect of my livelihood. I do not expect to be guarded by my disciples in respect of my livelihood.

I, being pure in my discoursing on the dhamma, claim thus: 'I am pure in discoursing on the dhamma, my discoursing on the dhamma is pure, bright and undefiled'. My disciples do not guard me in respect of my discoursing on the dhamma. I do not expect to be guarded by my disciples in respect of my discoursing on the dhamma.

I, being pure, in my exposition in prose of the dhamma, claim thus: 'I am pure in my exposition in prose of the dhamma. My exposition in prose of the dhamma is pure, bright and undefiled. My disciples do not guard me in respect of my exposition in prose of the dhamma. I do not expect to be guarded by my disciples in respect of my exposition in prose of the dhamma.

I, being pure in my insight (into the dhamma), claim thus: 'I have a pure insight (into the dhamma). My insight is pure, bright and undefiled'. My disciples do not guard me in respect of my insight (into the dhamma). I do not expect to be guarded by my disciples in respect of my insight (into the dhamma). (Said the Bhagavā).

End of Kakudha Thera Sutta,
the tenth in this Vagga.

End of Kakudha Vagga, the fifth Vagga.

End of Second Fifty Suttas.

Namo tassa Bhagavato arahato sammāsambuddhassa

III. TATIYA PAṆṆĀSAKA

The Third Fifty Suttas

(xi). i. PHĀSUVIHĀRA VAGGA

1. Sārajja Sutta
2. Ussaṅkita Sutta
3. Mahācora Sutta
4. Samaṇa Sukhumāla Sutta
5. Phāsuvihāra Sutta
6. Ānanda Sutta
7. Sīla Sutta
8. Asekha Sutta
9. Cātuddisa Sutta
10. Arañña Sutta

(xi). i. PHĀSUVIHĀRA VAGGA

1. SĀRAJJA SUTTA

Discourse on Distress

101. Bhikkhus, there are five factors which make for courage of conviction in an Ariya still training himself (for Arahatsip).

What are the five?

In this Teaching, bhikkhus, a bhikkhu

Has confidence based on Conviction.

Has Morality.

Has heard much of the Teachings.

Has Insight Wisdom.

Bhikkhus, for one who has conviction, distress that arises in one who lacks conviction, does not arise. Therefore, conviction makes for courage in an Ariya still training himself (for Arahatsip).

Bhikkhus, for one who has morality, distress that arises in one who lacks morality, does not arise. Therefore, morality makes for courage of conviction in an Ariya still training himself (for Arahatsip).

Bhikkhus, for one who has heard much (of the teaching), distress that arises in one who has heard little (of the teachings), does not arise. Therefore, learning much (of the teaching) makes for courage of conviction in an Ariya still training himself (for Arahatsip), distress arises in one who lacks effort, does not arise. Therefore, keen effort makes for courage of conviction in an Ariya still training (for Arahatsip), distress that arises in one who lacks Insight wisdom does not arise. Therefore, Insight wisdom makes for courage of conviction in an Ariya still training himself (for Arahatsip).

Bhikkhus, these are the five factors that make for courage of conviction in an Ariya still training himself (for Arahatsip). (Said the Bhagavā).

End of Sārajja Sutta,
the first in this Vagga.

2. USSAÑKITA SUTTA

Discourse Concerning Contempt and Suspicion

102. Bhikkhus, a bhikkhu who is possessed of five factors is apt to be looked upon with contempt and suspicion as an ignoble bhikkhu, even though he is an Arahāt

What are the five?

In this Teaching bhikkhus, a bhikkhu :

Who frequents a harlot's house.

Who frequents a widow's house.

Who frequents a spinster's house.

Who frequents a eunuch's house.

Who frequents a Bhikkhunī's monastic dwelling. Bhikkhus, the bhikkhu who is possessed of these five factors, is apt to be looked upon with contempt and suspicion as an ignoble bhikkhu even though he is an Arahāt. (Said the Bhagavā).

End of Ussañkita Sutta,
the second in this Vagga.

3. MAHĀCORA SUTTA

Discourse on the Great Robber

103. Bhikkhus, a great robber who is possessed of five factors breaks in to a house, or robs a village or a single house, or commits a highway robbery.

What are the five?

In this matter bhikkhus, a great robber has uneven ground to depend upon.

Has an impenetratable jungle to depend upon.

Has powerful persons to depend upon.

Is used to giving away his wealth (in bribery).

Is used to going about alone.

Bhikkhus, how does a great robber have uneven ground to depend upon?

In this matter, bhikkhus, a great robber depends upon a river that is difficult to cross or a rugged mountain.

Bhikkhus, this is how a great robber has uneven ground to depend upon.

Bhikkhus, how does a great robber have an impenetrable jungle to depend upon?

In this matter bhikkhus, a great robber has a jungle of grass, or a jungle of trees, or a dense forest or a large forest to depend upon.

Bhikkhus, this is how a great robber has an impenetrable jungle to depend upon.

Bhikkhus, how does a great robber have powerful persons to depend upon?

In this matter bhikkhus, a great robber depends on the King, or the Chief Ministers. It occurs to him thus: 'In case

somebody reports against me, the King or the Chief Minister will defend my wrong doing and speak on my behalf’.

In case somebody reports against him, the King or Chief minister would defend his wrong doing and speak on his behalf.

Bhikkhus, this is how a great robber has powerful persons to depend upon.

Bhikkhus, how does a great robber give away his wealth (in bribery)?

In this matter bhikkhus, a great robber is rich, possessing valuable property and great resources, is very wealthy. It occurs to him thus: ‘in case somebody reports against me, I would make a settlement by means of this wealth.’

In case somebody reports against him he would make a settlement by means of that wealth.

Bhikkhus, this is how a great robber gives away his wealth (in bribery).

Bhikkhus, how does a great robber go about alone?

In this matter bhikkhus, a great robber commits robbery alone.

Why does he do so?

Because he fears that his secret might be revealed.

Bhikkhus, this is how a great robber goes about alone.

Bhikkhus, a great robber who is possessed of these five factors breaks into a house or robs a village or a single house, or commits highway robbery.

Similarly bhikkhus, an ignoble bhikkhu who is possessed of these five factors acts in a self destructive manner, undermining himself. He is blameworthy, is censured by the wise, and also generates much evil acts.

What are the five?

In this Teaching bhikkhus, an ignoble bhikkhu.

Has uneven ground to depend upon.

Has an impenetrable jungle to depend upon.

Has powerful persons to depend upon.

Is used to give away his wealth (in bribery).

Is used to going about alone.

Bhikkhus, how does an ignoble bhikkhu have uneven ground to depend upon?

In this Teaching bhikkhus, an ignoble bhikkhu is uneven (crooked) in deed, word and thought.

Bhikkhus, this is how an ignoble bhikkhu has an uneven ground to depend upon.

Bhikkhus, how does an ignoble bhikkhu have an impenetrable jungle to depend upon?

In this Teaching bhikkhus, the ignoble bhikkhu has wrong views and holds fast to the wrong views.

Bhikkhus, this is how an ignoble bhikkhu has an impenetrable jungle to depend upon.

Bhikkhus, how does an ignoble bhikkhu have powerful persons to depend upon?

In this Teaching, bhikkhus, an ignoble bhikkhu has the King or his Chief Minister to depend upon.

It occurs to him thus: "In case somebody speaks against me, the King or the Chief Minister will defend my wrong doing and speak on my behalf".

Bhikkhus, this is how an ignoble bhikkhu has powerful persons to depend upon.

Bhikkhus, how does an ignoble bhikkhu give away his wealth (in bribery)?

In this Teaching bhikkhus, an ignoble bhikkhu receives robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness. It occurs to him thus: “In case somebody speaks against me, I would make a settlement by means of this wealth”. In case somebody speaks against him, he would make a settlement by means of that wealth.

Bhikkhus, this is how an ignoble bhikkhu gives away his wealth (in bribery).

Bhikkhus, how does an ignoble bhikkhu go about alone? In this teaching bhikkhus, an ignoble bhikkhu lives alone in the outlying countryside. When he visits houses in that countryside, he receives gifts. Bhikkhus, this is how the ignoble bhikkhu goes about alone.

Bhikkhus, the ignoble bhikkhu who is possessed of these five factors acts in a self destructive manner undermining himself. He is blameworthy, is censured by the wise and also generates much evil. (Said the Bhagavā).

End of Mahācora Sutta,
the third in this Vagga.

4. SAMANA SUKHUMĀLA SUTTA

Discourse on a Refined and Gentle Samana

104. Bhikkhus, a bhikkhu who is possessed of five factors is, among samanas, a refined and gentle samana.

What are the five?

In this Teaching bhikkhus, a bhikkhu enjoys the use of his robes mostly at the request of the donor, seldom without such request. He enjoys the use of alms food mostly at the request of the donor, seldom without such request. He enjoys the use of his monastic dwelling mostly at the request

of the donor, seldom without such request. He enjoys the use of his medicines and medicinal requisites for use in illness, mostly at the request of the donor, seldom without such request.

His companions in the Noble Practice, mostly behave towards him physically in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards him verbally in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards him mentally in a pleasing manner, seldom in an unpleasing manner. The bhikkhu mostly receives pleasing offerings, seldom receives unpleasing offerings.

Diseases do not trouble him much, diseases arising from bile, phlegm, wind or from climatic change, or from mindless conduct or by external agency or from the working of one's own kamma, that bhikkhu is free from disease. He can attain at will, without irksomeness and without toilsomeness the four fine material jhānas, which are the products of utmost purity of mind and which brings bliss in this very life. He, in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the emancipation of the mind and the emancipation by Insight, which are free of āsavas because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these five factors is, among samaṇas, a refined and gentle samaṇa.

Bhikkhus, anyone who correctly wants to say, "A refined and gentle samaṇa among samaṇas" should say it only with reference to me. Bhikkhus, I enjoy the use of my robes, mostly at the request of the donor, seldom without such request. I enjoy the use of my alms food mostly at the request of the donor, seldom without such request. I enjoy the use of my monastic dwelling mostly at the request of the donor, seldom without such request. I enjoy the use of my medicines and medicinal requisites for use in illness, mostly at the request of the donor, seldom without such request.

My companions in the Noble Practice mostly behave towards me physically in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards me verbally in a pleasing manner, seldom in an unpleasing manner. They mostly behave towards me mentally in a pleasing manner, seldom in an unpleasing manner. I mostly receive pleasing offerings, seldom receives unpleasing offerings.

Diseases do not trouble me much, diseases arising from bile, from phlegm, from wind, or from the coming together of bile, phlegm and wind, or from climatic change, or from careless conduct, or another's manipulation, or from the working of my own kamma. I am free from disease. I attain at will, without irksomeness and without toilsomeness, the four fine material jhānas which are the products of utmost purity of mind and which brings bliss in this very life. I ...p... realize and attain to ... free of āsavas because of their extinction.

Bhikkhus, anyone who correctly wants to say: "A refined and gentle' samaṇa among samaṇas" should say it only with reference to me. (Said the Bhagavā).

End of Samaṇa Sukhumāla Sutta,
the fourth in this Vagga.

5. PHĀSUVIHĀRA SUTTA

Discourse on Abiding in Comfort

105. Bhikkhus, there are these five modes of abiding in comfort.

What are the five?

In this Teaching bhikkhus, a bhikkhu regards his companion in the Noble Practice, whether in their presence or

in their absence, with goodwill by way of bodily behaviour ... by way of verbal behaviour. He regards his companions in the Noble Practice whether in their presence or in their absence, with goodwill of mental behaviour.

The bhikkhu abides, sharing the same morality with his companions in the Noble Practice, whether in their presence or in their absence, morality that is unbroken, intact, unblemished and neither streaked nor spotted that leads to freedom, from the bondage (of craving) that is praised by the wise, that is not subject to craving and wrong view, and that is conducive to concentration of the mind.

The bhikkhu abides, sharing the same Ariya Insight with his companions in the Noble Practice, whether in their presence or in their absence, the Insight that is pure and is conducive to Nibbāna, and that truly leads him into acts, upon it to the utter destruction of dukkha.

Bhikkhus, these are the five modes of abiding in comfort. (Said the Bhagavā).

End of Phāsuvihāra Sutta,
the fifth in this Vagga.

6. ĀNANDA SUTTA

Discourse to Venerable Ānanda

106. Once the Bhagavā was staying at the Gositārāma monastery in Kosambī. During that time the Venerable Ānanda approached the Bhagavā, made his obeisance, and sitting at a suitable place, respectfully said to the Bhagavā:

Venerable Sir, in what way does a bhikkhu abide in comfort in the company of bhikkhus?

Ānanda, when a bhikkhu himself is possessed of morality and is not used to censuring others on the score of morality (adhisīla), Ānanda in this way, a bhikkhu lives in comfort in the company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort in the company of bhikkhus. (Respectfully asked Ānanda).

Yes there is Ānanda. Ānanda when a bhikkhu himself is possessed of morality and is not used to censuring others on the score of higher morality; when he is used to observing himself and not others, then Ānanda, in this way also, a bhikkhu lives in comfort in the company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort among the company of bhikkhus? (Respectfully asked Ānanda again).

Yes there is Ānanda. Ānanda, when a bhikkhu is possessed of morality and is not used to censuring others on the score of higher morality; when he is used to observing himself and not others and when he is not distinguished, (but) is not troubled thereby and does not long for distinction, Ānanda, in this way also a bhikkhu abides in the comfort in company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort in the company of bhikkhus?

Yes there is Ānanda. Ānanda, when a bhikkhu himself is possessed of morality and is not used to censuring others on the score of higher morality, when he is used to observing himself and not others, when he is not distinguished, (but) is not troubled thereby and does not long for distinction, and when he attains at will, without irksomeness and without toilsomeness, the four jhānas which are the product of utmost purity of mind and which brings bliss in this very life. Ānanda, in this way also a bhikkhu abides in comfort in the company of bhikkhus.

Venerable Sir, is there any other means by which a bhikkhu abides in comfort in the company of bhikkhus. (Asked Ānanda again).

Yes there is Ānanda. Ānanda, when a bhikkhu himself is possessed of morality (and) is not used to censuring others on the score of higher morality, when he is used to observing himself and not others, when he is not distinguished (but) is not troubled thereby and does not long for distinction, when he attains at will, without irksomeness and without toilsomeness, the four jhānas, which are the products of utmost purity of mind and which bring bliss in this very life, and when he, in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and in the Emancipation by Insight, which are free of āsavas because of their extinction.

Ānanda, in this way also a bhikkhu abides in comfort in the company of bhikkhus.

Ānanda, I declare that there is no greater, no nobler mode of living, that is in comfort, than this type of living. (Said the Bhagavā).

End of Ānanda Sutta,
the sixth in this Vagga.

7. SĪLA SUTTA

Discourse Concerning Morality

107. Bhikkhus, a bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, of receiving offerings set aside for guests, of receiving offerings donated for well being in the next existence,

is worthy of receiving obeisance with joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of morality, is possessed of concentration, is possessed of insight wisdom, is possessed of emancipation from the defilements (Arahattaphala), is possessed of Reviewing Knowledge (paccavakkhaṇa ñāṇa).

Bhikkhus, a bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, of receiving offerings set aside for guests, of receiving offerings donated for well being in the next existence, is worthy of receiving obeisances with joined palms raised to the forehead, and is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā).

End of Sīla Sutta,
the seventh in this Vagga.

8. ASEKHA SUTTA

Discourse on One Who Has Completed Training

108. Bhikkhus, a bhikkhu who is possessed of five factors is worthy of receiving offerings brought even from afar, of receiving offerings set aside for guests, of receiving offerings donated for well being in the next existence ...p... is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching bhikkhus, a bhikkhu is possessed of the group of morality of the Arahāt; is possessed of the group of concentration of the Arahāt; is possessed of the group of wisdom of the Arahāt; is possessed of the group of emancipation from the defilements (Arahattaphala) of the Arahāt; is possessed of the group of Reviewing Knowledge (paccavekkhaṇa ñāṇa) of the Arahāt.

Bhikkhus, a bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar ...p... is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā).

End of Asekha Sutta,
the eighth in this Vagga.

9. CĀTUDDISA SUTTA

Discourse on One Who goes About Unobstructed in the Four Quarters

109. Bhikkhus, a bhikkhu who is possessed of five factors goes about unobstructed in the four quarters.

What are the five?

In this Teaching, bhikkhus, a bhikkhu has perfect morality; he observes restraint according to the fundamental principles of Pātimokkha; he adheres to right behaviour and lawful resort (in the quest for alms food); he sees danger (even) in the slightest faults; he has heard much (of the teachings) and accumulates the teaching he has heard; those Teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing, and setting out the Noble Practice of Purity which is absolutely pure; he has heard a great deal of such teachings,

commits them to memory, accumulates them by recitation reflects on them, and penetratingly comprehends them through Insight.

He is contented with whatever he receives as robes, alms food, monastic dwelling, medicines and medicinal requisites for use in illness.

He attains at will without irksomeness and without toilsomeness the four jhānas which are the product of utmost purity of mind and which bring bliss in this very life.

In this very life, he knows by himself through Magga Insight, realizes, attains to, and remains in the Emancipation of the mind and Emancipation by Insight, which are free from āsavas, because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these five factors goes about unobstructed in the four quarters. (Said the Bhagavā).

End of Cātuddisa Sutta,
the ninth in this Vagga.

10. ARAÑÑA SUTTA

Discourse Concerning Monastic Forest Retreat

110. Bhikkhus, a bhikkhu who is possessed of five factors is fit to resort to a remote monastic retreat deep in the forest.

What are the five?

In this Teaching bhikkhus, a bhikkhu has morality ...p... he observes restraint according to the fundamental principles of Pātimokkha; has heard much (of the teachings) ...p... penetratingly comprehends them through Insight; he

abides with keen effort. In meritorious actions he is vigorous, steadfast in effort, and does not ever lay aside his duty.

He attains at will, without irksomeness and without toilsomeness, the four jhānas, which are the products of utmost purity of mind and which bring bliss in this very life.

He, in this very life, knows by himself through Magga Insight, realizes, attains to, and remains in the emancipation of the mind and the emancipation by Insight, which are free from āsavas, because of their extinction.

Bhikkhus, a bhikkhu who is possessed of these five factors is fit to resort to a remote monastic retreat deep in the forest. (Said the Bhagavā).

End of Arañña Sutta,
the tenth in this Vagga.

End of Phāsuvihāra Vagga, the first Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xii). ii. ANDHAKAVINDA VAGGA

1. Kulūpaka Sutta
2. Pacchāsamaṇa Sutta
3. Sammāsamādhi Sutta
4. Andhakavinda Sutta
5. Maccharinī Sutta
6. Vaṇṇanā Sutta
7. Issukinī Sutta
8. Micchādiṭṭhika Sutta
9. Micchāvācā Sutta
10. Micchāvāyāma Sutta

xii. (ii). ANDHAKAVINDA VAGGA

1. KULŪPAKA SUTTA

Discourse on One who Frequents Houses

111. Bhikkhus, if a bhikkhu who is possessed of five factors frequently visits houses, he is not loved, not cherished, not respected by the members of the family. He is one who does not warm their hearts.

What are the five?

Though not a friend, he tries to be intimate with the family. Although not in control, he conducts himself as if he were in control. He approaches those who are estranged (for their reconciliation). He is given to whispering into the ears of the members of the family. He is excessively fond of making requests.

Bhikkhus, if a bhikkhu who is possessed of these five factors frequently visits houses, he is not loved, not cherished, not respected by the members of the family. He is one who does not warm their hearts.

Bhikkhus, if a bhikkhu who is possessed of five factors frequently visits houses, he is loved, cherished, respected by the members of the family and he is one who warms their hearts.

What are the five?

Being not a friend, he does not try to be intimate with the family. Being not in control, he does not conduct himself as if he were in control. He does not approach those who are estranged (for their reconciliation). He does not whisper into the ears of the members of the family. He is not excessively fond of making requests.

Bhikkhus, if a bhikkhu who is possessed of these five factors frequently visits houses, he is loved, cherished, re-

spected by the members of the family and he is one who warms their hearts. (Said the Bhagavā).

End of Kulūpaka Sutta,
the first in this Vagga.

2. PACCHĀSAMANA SUTTA

Discourse concerning Attendant Bhikkhus

112. Bhikkhus, a bhikkhu who is possessed of the five factors should not be taken along as an attendant bhikkhu.

What are the five?

He follows (the teacher) too far from behind, too near from behind. He does not offer his own alms bowl when the teacher's alms bowl is full. He does not restrain his teacher when the latter's speech is bordering on a fault. He often interrupts in the course of his teacher's speaking. He is devoid of wisdom, stupid and dumb.

Bhikkhus, the bhikkhu who is possessed of these five factors should not be taken along as an attendant bhikkhu.

Bhikkhus, the bhikkhu who is possessed of the five factors should be taken along as an attendant bhikkhu.

What are the five?

He follows (the teacher) not too far from behind, not too near. He offers his own alms bowl when the teacher's alms bowl is full. He restrains the teacher when the latter's speech is bordering on a fault. He does not interrupt in the course of his teacher's speaking. He has wisdom, is not stupid and not dumb.

Bhikkhus, the bhikkhu who is possessed of these five factors should be taken along as an attendant bhikkhu. (Said the Bhagavā).

End of Pacchāsamaṇa Sutta,
the second in this Vagga.

3. SAMMĀSAMĀDHI SUTTA

Discourse on Right Concentration

113. Bhikkhus, a bhikkhu who is possessed of five factors is not fit to attain and remain in right concentration.

What are the five?

In this Teaching, bhikkhus, a bhikkhu cannot resist visible objects, cannot resist sounds, cannot resist odours, cannot resist taste, and cannot resist tangible objects.

Bhikkhus, a bhikkhu who is possessed of these five factors is not fit to attain and remain in right concentration.

Bhikkhus, a bhikkhu who is possessed of five factors is fit to attain and remain in right concentration.

What are the five?

In this Teaching, bhikkhus, a bhikkhu can resist visible objects, can resist sounds, can resist odours, can resist tastes, and can resist tangible objects.

Bhikkhus, a bhikkhu who is possessed of these five factors is fit to attain and remain in right concentration. (Said the Bhagavā).

End of Sammāsamādhi Sutta,
the third in this Vagga.

4. ANDHAKAVINDA SUTTA

Discourse at Andhakavinda

114. Once the Bhagavā was staying in the Andhakavinda region of Magadha. At that time the Bhagavā said to Venerable Ānanda who had approached him, made his obeisance and was sitting at a suitable place.

Ānanda, you should make the new bhikkhus, who have not been long in their bhikkhuhood, and who have just come under this Teaching, observe the five dhammas, induct them into, and establish them in the five dhammas.

What are the five?

Come friends. Be endowed with morality, observe the fundamental principles of Pātimokkha, adhering to right behaviour (ācara) and lawful resort (gocara); consider the least offence as a danger, and observe the precepts. Thus, should you make the new bhikkhus observe the fundamental principles of Pātimokkha, induce them into, and establish them in these precepts.

Come friends. Abide with the door of your sense faculties guarded with vigilant mindfulness, with mindfulness associated with wisdom, with well guarded and vigilant mind, possessed of mind guarded by mindfulness. Thus should you make the new bhikkhus observe restraint of the sense faculties, induct them into, and establish them in these precepts.

Come friends. Be sparing of speech. Let there be limit to your speech. Thus should you make the new bhikkhus observe limits to speech, induct them into, and establish them in this matter.

Come friends. Resort to a remote monastic retreat, deep in the forest. Thus, should you make the new bhikkhus observe physical seclusion, induct them into, and establish them in such mode of living.

Come friends. Have right views. Be possessed of Insight. Thus, should you make let the new bhikkhus have right views, induct them into, and establish them into right views.

Ānanda, you should make the new bhikkhus who have not been long in their bhikkhuhood and who have just come under this Teaching, to observe these five kinds of dhammas, induct them into, and establish them in those five dhammas. (Said the Bhagavā).

End of Andhakavinda Sutta,
the fourth in this Vagga.

5. MACCHARINĪ SUTTA

Discourse on the Stingy Bhikkhunī

115. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

She is stingy regarding dwelling place, kinsmen and followers, gains, good looks, reputation and knowledge of the Dhamma.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, the Bhikkhunī who is possessed of the five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

She is not stingy regarding dwelling place, kinsmen

and followers, gains, good looks, reputation and knowledge of the Dhamma.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Maccharinī Sutta,
the fifth in this Vagga.

6. VAṆṆANĀ SUTTA

Discourse on Praise

116. Bhikkhus, the Bhikkhunī who is possessed of the five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

She speaks without examining and reviewing (with intelligence), the virtue of one who does not deserve to be praised.

She speaks without examining and reviewing (with intelligence), the faults, of one who deserve praise.

She shows respect, without examining and reviewing (with intelligence), for that which does not deserve respect.

She shows disrespect, without examining and reviewing (with intelligence), for that which deserves respect.

She destroys the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve praise.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves praise.

Examining and reviewing (with intelligence), she shows! disrespect for that which does not deserve respect.

Examining and reviewing (with intelligence), she shows respect for that which deserves respect.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Vaṇṇanā Sutta,
the sixth in this Vagga.

7. ISSUKINĪ SUTTA

Discourse on the Jealous Bhikkhunī

117. Bhikkhus, the Bhikkhunī who is possessed of the five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the fault of one who deserves to be praised.

She is jealous.

She is mean.

She destroys the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, a bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She is not jealous.

She is not mean.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Issukim Sutta,
the seventh in this Vagga.

8. MICCHĀDITṬHIKA SUTTA

Discourse on the Bhikkhunī with Wrong View

118. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the faults of one who deserves to be praised.

She has a wrong view.

She has wrong thinking.

She destroys the offerings that has been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, the Bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserves to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She has Right View.

She has Right Thinking.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world as if she were taken and placed there. (Said the Bhagavā).

End of Micchādiṭṭhika Sutta,
the eighth in this Vagga.

9. MICCHĀVĀCĀ SUTTA

Discourse on the Bhikkhunī with Wrong Speech

119. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the faults of one who deserves to be praised.

She has wrong speech.

She has wrong action.

She destroys the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, the Bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She has Right Speech.

She has Right Action.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the Bhikkhunī who is possessed of these five factors will be reborn in the deva world as if she were taken and placed there.

End of Micchāvācā Sutta,
the ninth in this Vagga.

10. MICCHĀVĀYĀMA SUTTA

Discourse on the Bhikkhunī with Wrong Effort

120. Bhikkhus, a Bhikkhunī who is possessed of five factors will be reborn in Niraya, as if she were taken and placed there.

What are the five?

Without examining and reviewing (with intelligence), she speaks the virtue of one who does not deserve to be praised.

Without examining and reviewing (with intelligence), she speaks the faults of one who deserves to be praised.

She has wrong effort.

She has wrong mindfulness.

She destroys the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in Niraya, as if she were taken and placed there.

Bhikkhus, a bhikkhunī who is possessed of five factors will be reborn in the deva world, as if she were taken and placed there.

What are the five?

Examining and reviewing (with intelligence), she speaks the faults of one who does not deserve to be praised.

Examining and reviewing (with intelligence), she speaks the virtue of one who deserves to be praised.

She has Right Effort.

She has Right Mindfulness.

She does not destroy the offerings that have been made with conviction.

Bhikkhus, the bhikkhunī who is possessed of these five factors will be reborn in the deva world, as if she were taken and placed there. (Said the Bhagavā).

End of Micchāvāyāma Sutta,

the tenth in this Vagga.

End of Andhakavinda Vagga, the second Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xiii). iii. GILĀNA VAGGA

1. Gilāna Sutta
2. Satisūpaṭṭhita Sutta
3. Paṭhama Upaṭṭhāka Sutta
4. Dutiya Upaṭṭhāka Sutta
5. Paṭhama Anāyussā Sutta
6. Dutiya Anāyussā Sutta
7. Vapakāsa Sutta
8. Samaṇasukha Sutta
9. Parikuppa Sutta
10. Vyasana Sutta

(xiii). iii. GILĀNA VAGGA

1. GILĀNA SUTTA

Discourse on the Sick Bhikkhu

121. Once the Bhagavā was staying at the turreted monastery in Mahāvana Grove near Vesālī. On that occasion, the Bhagavā rose from his solitary retreat and went over to the bhikkhus' infirmary.

On seeing an enfeebled sick bhikkhu he sat at a prepared seat and calling the bhikkhus, said:

Bhikkhus, if five kinds of dhamma do not leave any bhikkhu enfeebled by sickness, that bhikkhu will soon in this very life realize, attain to and remain in the emancipation of the mind and the emancipation by Insight, which are free from āsavas, because of their extinction.

What are the five?

In this Teaching bhikkhus, a bhikkhu abides repeatedly contemplating the loathsomeness of the (five) aggregates. He abides viewing nutriment (food) partaken as repulsive; viewing everything worldly as undelightful; and viewing all conditioned phenomena as impermanent. For that bhikkhu, consciousness of death resulting from contemplation of death, is well established in him.

Bhikkhus, if these five kinds of dhamma do not forsake any bhikkhu enfeebled by sickness, that bhikkhu will soon realize and attain to and remain ...p... free of āsavas, because of their extinction. He may expect to do so (with certainty). (Said the Bhagavā).

End of Gilāna Sutta,
the first in this Vagga.

2. SATISŪPATṬHITA SUTTA**Discourse on Mindfulness**

122. Bhikkhus, if a bhikkhu or bhikkhunī or anyone were to develop and repeatedly practise the five kinds of dhamma, one of two results is to be certainly expected in him; Arahatsip in this very existence or if there yet be any trace of clinging left, the state of Anāgāmī.

What are the five?

In this Teaching bhikkhus, mindfulness is well established in that bhikkhu. He abides repeatedly contemplating the loathsomeness of the five aggregates with the Insight Knowledge that leads to realization of their rise and fall.

He abides, viewing nutriments(food) partaken of as repulsive.

He abides, viewing everything worldly as undelightful.

He abides, viewing all conditioned phenomana as impermanent.

Bhikkhus, if a bhikkhu or Bhikkhunī or anyone were to develop and repeatedly practise the five kinds of dhamma, one of the two results is to be certainly expected in him; Arahatsip in this very existence or if there yet be any trace of clinging, the state of Anāgāmī. (Said the Bhagavā).

End of Satisūpaṭṭhita Sutta,
the second in this Vagga.

3. PAṬHAMA UPATṬHĀKA SUTTA

First Discourse on Attending on the Sick

123. Bhikkhus, it is difficult to look after a patient who is possessed of five factors.

What are the five?

(Such a patient) is apt to do what is inappropriate to his sickness.

(Such a patient) does not know the extent of appropriateness to his sickness.

(Such a patient) does not take the medicines given to him.

(Such a patient) does not make known truly to his solicitous attendant in sickness “It is getting worse”, if his sickness gets worse; “It is getting better” if he gets better; “It remains the same” if it remains the same.

(Such a patient) cannot bear with patience the severe, cruel, excruciating, sharp, bitter, disagreeable, unpleasant, deadly and painful sensations which arise in the body. Bhikkhus, a patient having these five factors is one who is difficult to look after.

Bhikkhus, it is easy to look after a patient who is possessed of five factors.

What are the five?

(Such a patient) is apt to do what is appropriate to his sickness.

(Such a patient) knows the extent of appropriateness to his sickness.

(Such a patient) takes the medicines given to him.

(Such a patient) makes known truly to his solicitous attendant in sickness: “It is getting worse” if his sickness gets

worse; “It is getting better” if he gets better; “It remains the same” if it remains the same.

(Such a patient) can bear with patience the severe, cruel, excruciating, sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body.

Bhikkhus, a patient having these five factors is one who is easy to look after. (Said the Bhagavā).

End of Paṭhama Upaṭṭhāka Sutta,
the third in this Vagga.

4. DUTIYA UPATṬHĀKA SUTTA

Second Discourse on Attending on the Sick

124. Bhikkhus, an attendant in sickness who is possessed of five factors is not fit to attend the sick.

What are the five?

He cannot prescribe medicaments.

He does not know what is appropriate or not appropriate to the sickness. He dispenses what is not appropriate and sets aside what is appropriate.

He attends the patient for the sake of material gains (like robe and so on). He does not do so out of loving kindness.

He detests cleaning up, either faeces or urine, or vomit or saliva.

He is incapable of making the sick bhikkhus, from time to time, realize (the benefits of the Teaching), to become established in (the observance of the Teaching), to be filled with enthusiasm (in the Practice), and to gladden him .

Bhikkhus, the attendant in sickness who is possessed of these five factors is not fit to attend the sick.

Bhikkhus, an attendant in sickness who is possessed of five factors is fit to attend on the sick.

What are the five?

He can prescribe medicaments.

He knows what is appropriate or what is inappropriate to the sickness. He sets aside what is inappropriate and dispenses what is appropriate.

He does not attend on the patient for the sake of material gains (like robe and so on). He does so out of loving kindness.

He does not detest cleaning up either faeces, or urine, or vomit, or saliva.

He is capable of making the sick bhikkhu to realize (the benefits of the Teaching), to become established in (the observance of the Teaching), to be filled with enthusiasm (in the Practice) and to gladden him.

Bhikkhus, the attendant in sickness, who is possessed of these five factors is fit to attend on the sick. (Said the Bhagavā).

End of Dutiya Upaṭṭhāka Sutta,
the fourth in this Vagga.

5. PAṬHAMA ANĀYUSSĀ SUTTA

First Discourse on Causes of Short Life

125. Bhikkhus, these are five causes of being short lived.

What are the five?

Being apt to do what is not appropriate.

Not knowing the extent of what is appropriate.

Being apt to take food that is not easily digested.

Going about at unreasonable hours.

Not abstaining from sex.

Bhikkhus, these are the five causes of being short-lived.

Bhikkhus, these are five causes of being long-lived.

What are the five?

Being apt to do what is appropriate.

Knowing the extent of what is appropriate.

Being apt to take food that is easily digested.

Going about at reasonable hours only.

Practising the Noble Practice (abstention from sex).

Bhikkhus, these are the five causes of being long-lived. (Said the Bhagavā).

End of Paṭhama Anāyussā Sutta,
the fifth in this Vagga.

6. DUTIYA ANĀYUSSĀ SUTTA

Second Discourse on Causes of Short Life

126. Bhikkhus, these are the five causes of being short lived.

What are the five?

Being apt to do what is not appropriate.

Not knowing the extent of what is appropriate.

Being apt to take food that is not digested.

Having no morality.

Having a bad companion.

Bhikkhus, these are the five causes of being short-lived.

Bhikkhus, these are five causes of being long-lived.

What are the five?

Being apt to do what is appropriate.

Knowing the extent of what is appropriate.

Taking food that is easily digested.

Having morality.

Having a good companion.

Bhikkhus, these are the five causes of being long-lived. (said the Bhagavā).

End of Dutiya Anāyussā Sutta,
the sixth in this Vagga.

7. VAPAKĀSA SUTTA

Discourse on One Who is not Fit to Live Apart from
the Order

127. Bhikkhus, a bhikkhu who is possessed of five factors is not fit to live apart from the Order (of bhikkhus).

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is not content with whatever robes he receives.

Is not content with whatever alms food he receives.

Is not content with whatever monastic dwelling he receives.

Is not content with whatever medicines and medicinal requisites, for use in illness, he receives.

Thinks too often about sense pleasures.

Bhikkhus, the bhikkhu who is possessed of these five factors is not fit to live apart from the Order (of bhikkhus).

Bhikkhus, the bhikkhu who is possessed of five factors is fit to live apart from the Order (of bhikkhus).

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is content with whatever robe he receives.

Is content with whatever alms food he receives.

Is content with whatever monastic dwelling he receives.

Is content with whatever medicines and medicinal requisites, for use in illness, he receives.

He does not think too often about sense pleasures.

Bhikkhus, the bhikkhu who is possessed of these five factors, is fit to live apart from the Order (of bhikkhus). (said the Bhagavā).

End of Vapakāsa Sutta,
the seventh in this Vagga.

8. SAMANASUKHA SUTTA

Discourse on the Happiness of a Bhikkhu

128. Bhikkhus, these are five kinds of suffering for a bhikkhu.

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is not content with whatever robes he receives.

Is not content with whatever alms food he receives.

Is not content with whatever monastic dwelling he receives.

Is not content with whatever medicines and medicinal requisites for use in illness, he receives.

He undertakes the Noble Practice without finding delight in it.

Bhikkhus, these are the five kinds of suffering for a bhikkhu.

Bhikkhus, these are five kinds of happiness for a bhikkhu.

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Is content with whatever robes he receives.

Is content with whatever alms food he receives.

Is content with whatever monastic dwelling he receives.

Is content with whatever medicines and medicinal requisites for use in illness, he receives.

He undertakes the Noble Practice with delight in it.

Bhikkhus, these are the five kinds of happiness for a bhikkhu. (Said the Bhagavā).

End of Samaṇa Sukha Sutta,
the eighth in this Vagga.

9. PARIKUPPA SUTTA**Discourse on Destruction**

129. Bhikkhus, these are the five factors that lead to the realms of miserable existences, the realms of continuous suffering and that which cannot be cured.

What are the five?

Killing one's mother.

Killing one's father.

Killing an Arahāt.

Shedding the Buddha's blood with ill intent.

Causing dissension in the Saṃgha.

Bhikkhus, these are the five factors that lead to realms of miserable existences, realms of continuous suffering and that which cannot be cured. (Said the Bhagavā).

End of Parikuppa Sutta,
the ninth in this Vagga.

10. VYASANA SUTTA**Discourse on Destruction**

130. Bhikkhus, these are five kinds of destruction.

What are the five?

Destruction of relatives.

Destruction of wealth and possessions.

Destruction owing to oppression by pain and disease.

Destruction of morality.

Destruction of (right) view.

Bhikkhus, beings, on account of destruction of relatives, destruction of wealth and possessions or destruction owing to oppression by pain and disease, would not on the dissolution of their bodies at death, be reborn in Niraya, which is devoid of happiness, a bad destination, a state of ruin.

Bhikkhus, beings, on account of destruction of morality and destruction of right view would, on the dissolution of their bodies at death, be reborn in Niraya, which is devoid of happiness, a bad destination, a state of ruin.

Bhikkhus, these are the five kinds of destruction.

Bhikkhus, these are the five kinds of good endowments.

What are the five?

Being endowed with good relatives.

Being endowed with wealth and possessions.

Being endowed with good health.

Being endowed with morality.

Being endowed with (right) view.

Bhikkhus, beings, on account of their being endowed with good relatives, with wealth and possessions, with good health, would, on the dissolution of their bodies at death, be reborn in the deva world, which is a good destination.

Bhikkhus, beings, on account of their being endowed with morality and right view, would, on the dissolution of their bodies at death, be reborn in the deva world, which is a good destination. (said the Bhagavā).

End of Vyasana Sutta,
the tenth in this Vagga.

End of Gilāna Vagga, the third Vagga.

Namo tassa Bhagavato arahato sammāśambuddhassa

(xiv). iv. RĀJA VAGGA

1. Paṭhama Cakkānūvuttana Sutta
2. Duttiya Cakkānūvuttana Sutta
3. Dhammarājā Sutta
4. Yassaṁdisaṁ Sutta
5. Paṭhama Patthanā Sutta
6. Duttiya Patthanā Sutta
7. Appaṁsupatī Sutta
8. Bhattāḍaka Sutta
9. Akkhama Sutta
10. Sota Sutta

(xiv). iv. RĀJA VAGGA

1. PATHAMA CAKKĀNUVUTTANA SUTTA

First Discourse on Turning the Wheel

131. Bhikkhus, the Universal Monarch who is possessed of five kinds of attribute, turns the Wheel Treasure only in conformity with the dhamma. No human enemy can stop that Wheel Treasure.

What are the five?

In this world bhikkhus, the Universal Monarch:

Knows what is of benefit (to the country).

Knows the traditional dhamma.

Knows the extent (of all things),

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, the Universal Monarch who is possessed of these five kinds of attributes, turns the jewelled wheel only in conformity with the dhamma. No human enemy can stop that Wheel Treasure.

Similarly bhikkhus, the Tathāgata who is possessed of the five kinds of attribute, who is worthy of special veneration, who knows all dhammas truly by his own intellect and insight, turns the Supreme Wheel of the Dhamma only in accordance with the dhamma. No samaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone in this world can stop that Wheel of the Dhamma.

What are the five?

Bhikkhus, the Bhagavā who in this world is worthy of special veneration and who knows (all dhammas) truly by his own intellect and insight.

Knows what is of benefit.

Knows the dhamma, the Truth.

Knows the extent (of all things).

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, the Bhagavā who is possessed of these five kinds of attribute, who is worthy of special veneration, who knows all dhammas truly by his own intellect and insight, turns the Supreme Wheel of Dhamma, only in accordance with the dhamma. No samaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone in this world can stop that Wheel of the Dhamma. (Said the Bhagavā).

End of Paṭhama Cakkānuvuttana Sutta,
the first in this Vagga.

2. DUTIYA CAKKĀNUVUTTANA SUTTA

Second Discourse on Turning the Wheel

132. Bhikkhus, the eldest son of the Universal Monarch, who is possessed of five kinds of attributes (after fulfilling the necessary practice required of a Universal Monarch), turns the Wheel Treasure in conformity with the dhamma, after the manner in which it was turned by his father. No human enemy can stop that Wheel Treasure.

What are the five?

In this world bhikkhus, the eldest son of the Universal Monarch:

Knows what is of benefit (to the country).

Knows the traditional dhamma.

Knows the extent (of all things).

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, the eldest son of the Universal Monarch, who is possessed of these five kinds of attribute (after fulfilling the necessary practice required of a Universal Monarch), turns the Wheel Treasure in conformity with the dhamma, after the manner in which the Wheel Treasure was turned by his father. No human enemy can stop that Wheel Treasure.

Similarly bhikkhus, the Venerable Sāriputta who is possessed of five kinds of attribute, turns well the Supreme Wheel of Dhamma, imitating the manner in which the Tathāgata turns it. No samaṇa, brāhmaṇa, deva, Māra, Brahmā or anybody in this world can stop that Wheel of Dhamma.

What are the five?

In the Teaching, Sariputta:

Knows what is of benefit.

Knows the dhamma (the Truth).

Knows the extent (of all things).

Knows the (right) time (for everything).

Knows the audience (with which he is concerned).

Bhikkhus, Sariputta who is possessed of these five kinds of attribute, turns well the Supreme Wheel of the Dhamma, imitating the manner in which the Tathāgata turns it. No samaṇa, brāhmaṇa, deva, Māra, Brahmā, or anybody in this world can stop that Wheel of Dhamma. (Said the Bhagavā). (Said the Bhagavā).

End of Dutiya Cakkānūvuttana Sutta,
the second in this Vagga.

3. DHAMMARAJA SUTTA

Discourse on the King Who Reigns According to the Dhamma

133. Bhikkhus, even a Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma would not be able to turn the Wheel Treasure without depending on a ruler.

On the Bhagavā saying so, a certain bhikkhu respectfully asked: “Venerable Sir, who is the ruler on whom the Universal Monarch, who is possessed of the Dhamma and who reigns according to the Dhamma, depend on?”

“Bhikkhu, it is the Dhamma”, replied the Bhagavā.

In this world, bhikkhu, the Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma, makes the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, making the Dhamma chief, arranges to provide protection, shelter and security for the Royal Family and household.

Again bhikkhu, the Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma, makes the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft a streamer, making the Dhamma chief, arranges to provide protection, shelter and security for the anointed kings and vassals ...p... fighting forces, brahmins, and householders, inhabitants of market towns and countryside, samaṇas and brāhmaṇas, birds and beasts, in conformity with the Dhamma.

Bhikkhu, the Universal Monarch who is possessed of the Dhamma and who reigns according to the Dhamma,

making the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising aloft the Dhamma as a streamer, and making the Dhamma chief, arranges to provide protection, shelter and security for the Royal Family and household.

He arranges to provide protection, shelter and security for the anointed kings and vassals, fighting forces, brahmins and householders, inhabitants of market towns and countryside, samaṇas and brāhmaṇas, birds and beasts and turns the Wheel Treasure in conformity with the Dhamma. No human enemy can stop that Wheel Treasure.

Similarly bhikkhu, the Tathāgata who is worthy of special veneration, who knows all Dhammas truly by his own intellect and insight, who is possessed of the Dhamma, makes the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, making the Dhamma chief, lays down the Dhamma for bhikkhus by providing protection, shelter and security in conformity with the Dhamma, (thus):

Bodily deeds of such and such a nature may be

Bodily deeds of such and such a nature may not be

Verbal deeds of such and such a nature may be

Verbal deeds of such and such a nature may not be

Mental deeds of such and such a nature may be

Mental deeds of such and such a nature may not be

Livelihood of such and such a nature may be

Livelihood of such and such a nature may not be

A village or market town of such and such a nature may be resorted to

A village or a market town of such and such a nature may not be resorted to

And again bhikkhu, the Tathāgata who is worthy of special veneration, who knows all Dhammas truly by his own intellect and insight, who is possessed of the Dhamma, who reigns according to the Dhamma, who makes the Dhamma his own support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, making the Dhamma chief, lays down the dhamma as follows for Bhikkhunīs ...p... for male lay devotees ...p... and female lay devotees, by way of providing protection, shelter and security in conformity with the Dhamma (thus):

Bodily deeds of such and such a nature may be resorted to.

Bodily deeds of such and such a nature may not be resorted to.

Verbal deeds of such and such a nature may be resorted to.

Verbal deeds of such and such a nature may not be resorted to.

Mental deeds of such and such a nature may be resorted to.

Mental deeds of such and such a nature may not be resorted to.

Livelihood of such and such a nature may be resorted to.

Livelihood of such and such a nature may not be resorted to.

A village or market town of such and such a nature may be resorted to.

A village or market town of such and such a nature may not be resorted to.

Bhikkhu, the Tathāgata who is worthy of special veneration and who knows all dhammas truly by his own intellect and insight is possessed of the Dhamma, and who reigns according to the Dhamma, making the Dhamma his only support, reverencing the Dhamma, respecting the Dhamma, venerating the Dhamma, carrying the Dhamma as a standard of victory, raising the Dhamma aloft as a streamer, and making the Dhamma chief, and after providing protection, shelter and security for bhikkhus, bhikkhunīs, male lay devotees, female lay devotees in conformity with the Dhamma, turns the Supreme Wheel of Dhamma only in conformity with the Dhamma. No samaṇa or brāhmaṇa or deva or Māra or Brahmā or anyone in the world can stop it. (Said the Bhagavā).

End of Dhammarājā Sutta,
the third in this Vagga.

4. YASSAMDISAM SUTTA

Discourse on Whichever Place

134. Bhikkhus, the anointed ruler of royal descent who is possessed of five kinds of attribute, in whichever place he may be living, lives only within his domain.

What are the five?

In this world bhikkhus, the anointed ruler of royal descent is descended from good lineage, both on his mother's side and on his father's side. He is of pure descent going back to seven generations. He is not rejected nor disparaged on the score of lineage and casts.

He is rich, very wealthy, possess valuable property and great resources; his treasury and granary are full.

He is strong, being possessed of an army of four wings (infantry, cavalry, elephants, horses), whose warriors listen to his words and obey his orders.

That ruler's eldest son is wise, able and possessed of discernment and foresight. He is capable of planning for the advantage regarding the past, present and the future.

These four factors make for the growth and maturity of the glory and fame of that ruler.

That ruler who is possessed of this Dhamma that is the fifth attribute making for his glory and fame, in whichever place he may be living, lives only within his domain.

Why is it so?

Bhikkhus, it is but natural for victorious rulers to live in the dominions (they have conquered).

Similarly bhikkhus, a bhikkhu who is possessed of five factors in whichever place he may be living, lives only with his mind liberated.

What are the five?

In this Teaching bhikkhus, the bhikkhu is endowed with perfect morality, observes restraint according to the fundamental principles of Pātimokkha. He abides to right behaviour and lawful resort. He sees danger, even in the slightest faults and fully observes the precepts. Thus he is like the anointed ruler of royal lineage who is of pure descent.

He has heard a great deal (of the Teachings), he retains and accumulates the Teachings he has heard. These Teachings are excellent in the beginning, excellent in the middle, excellent at the end, complete in meaning and phrasing, and setting out the Noble Practice of Purity which is absolutely pure. He has heard a great deal of such Teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. He is like the anointed ruler of royal descent who is wealthy and

has many possessions and whose treasury and granary are full; and is very wealthy, like the anointed ruler of royal lineage.

He abides, with keen effort to give up demeritorious dhammas and cultivate meritorious dhammas. He has strength and steadfast effort. He is not neglectful of meritorious dhammas. Thus he is like the anointed ruler of royal descent who has great strength.

He is wise. He is capable of knowing the arising and passing away (of conditioned phenomena) and is well possessed of the Ariya wisdom that can shatter the defilements and enable realization of Nibbāna that is end of dukkha. Thus he is like the anointed ruler of royal descent who is possessed of the eldest son.

For that bhikkhu, these four factors make for the growth and maturity of emancipation (Arahatta Fruition). As that bhikkhu is possessed of the fifth dhamma of emancipation (Arahatta Fruition), in whichever place maybe living, he lives only with his mind liberated.

Why is it?

Bhikkhus, it is only natural for an Arahāt to live thus with mind liberated. (Said the Bhāgavā).

End of Yassaṁdisaṁ Sutta,
the fourth in this Vagga.

5. PAṬHAMĀ PATTHANĀ SUTTA

First Discourse on Aspiration

135. Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of five factors aspires to rulership.

What are the five?

In this world, bhikkhus, the eldest son of an anointed ruler of royal descent:

He is descended from good lineage both on his mother's side and on his father's side. He is of pure descent going back to seven generations. He is not rejected nor disparaged on the score of lineage or caste.

He has handsome looks. He is possessed of surpassingly good looks that makes the mind clear.

He is loved and held dear by his parents.

He is loved and held dear by the people of the market towns and countryside.

He has fully learnt the art of riding elephants and horses, of riding chariots, of archery, swordsmanship and lancing arts, that should be learnt by anointed rulers.

It occurs thus to this prince:

“I am descended from good lineage both on my mother's and my father's side. I am of pure descent going back to seven generations. Neither am I rejected nor disparaged on the score of lineage and caste. Why shouldn't I aspire to rulership? I am very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion. Why shouldn't I aspire to rulership?

I am loved and held dear by my parents. Why shouldn't I aspire to rulership?

I am loved and held dear by the people of the market towns and countryside. Why shouldn't I aspire to rulership?

I have fully learnt the arts of riding elephants and horses, of riding chariots, of archery, swordsmanship and lancing arts, that should be learnt by anointed rulers. Why shouldn't I aspire to rulership?

Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of these five factors, aspires to rulership.

Similarly bhikkhus, a bhikkhu who is possessed of five factors, aspires to extinction of āsavas.

What are the five?

In this Teaching bhikkhus, a bhikkhu has conviction in the Magga Insight and perfect Enlightenment of the Tathāgata thus: “That Buddha is worthy of special veneration (Araham); he truly comprehends all the Dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme knowledge and perfect practice of morality (Vijjācaraṇasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three Lokas (Lokavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro purisa dhammasārathi); he is the Teacher of devas and men (Satthā devamanussānam); he is the Enlightened One, knowing and teaching the Four Noble Truths (Buddha); and he is the Most Exalted (Bhagavā).”

He is free from affliction and illness. He is possessed of element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditation endeavour.

He is free from deception and craftiness. He is sincere and honest with his teacher and his fellow bhikkhus.

He abides with keen effort to renounce demeritorious dhammas and cultivate meritorious dhammas. He has strength and vigour and steadfast effort, and has not ignored the responsibility in regard to meritorious dhammas.

He is wise. He is capable of knowing the arising and passing away (of conditioned phenomena) and is possessed of the noble wisdom that can shatter the defilements and that enable realization of Nibbāna, that is the end of dukkha.

It occurs to that bhikkhu thus;

“I have conviction, I have conviction in the Tathāgata’s Magga Insight and Perfect Enlightenment thus: ‘Thus indeed is the Bhagavā worthy of special veneration, truly comprehending all the dhammas by his own intellect and insight ...p... the Teacher of devas and men, the Enlightened One, knowing and teaching the Four Ariya Truths, the Most Exalted.’

Why shouldn’t I aspire to the extinction of the āsavas?

I am free from affliction and illness. I am endowed with the element of internal heat, promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour. Why shouldn’t I aspire to the extinction of the āsavas?

I am honest and open, act openly and present myself as I truly am to the teacher and to wise companions in the Noble Practice. Why shouldn’t I aspire to extinction of the āsavas.

I continuously put forth strenuous effort to get rid of demeritorious dhammas and to acquire meritorious dhammas. I resolutely persevere in meritorious actions; I make firm effort; I do not relinquish my task. Why shouldn’t I aspire to extinction of the āsavas?

I am wise, I am capable of knowing the arising and passing away (of conditioned phenomena) and am possessed of the noble wisdom that can shatter the defilements and that enable, realization of Nibbāna that is the end of dukkha. Why shouldn’t I aspire to extinction of the āsavas?

Bhikkhus, the bhikkhu who is possessed of these five factors aspires to extinction of the āsavas. (Said the Bhagavā).

End of Paṭhama Patthanā Sutta,
the fifth in this Vagga.

6. DUTIYA PATTHANĀ SUTTA

Second Discourse on Aspiration

136. Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of five factors aspires to heir-apparentship.

What are the five?

In this world, bhikkhus, the eldest son of an anointed ruler of royal descent:

Is descended from good lineage both on his mother's side and on his father's side. He is of pure descent going back to seven generations. He is not rejected or disparaged on the score of lineage and caste.

Is very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion.

Is loved and held dear by his parents.

Is loved and held dear by the body of troops (army).

Is wise, courageous, and clever. He is possessed of discernment and foresight. He is capable of planning for the advantage, regarding the future and the present.

It occurs thus to that prince:

I am descended from good lineage both on my mother's and father's sides. I am of pure descent going back to seven generations. I am neither rejected nor disparaged on the score of my lineage and caste. Why shouldn't I aspire to heir-apparentship?

I am very handsome, fair to behold, pleasing to the eye, endowed with an exceedingly beautiful complexion. I am possessed of noble appearance. Why shouldn't I aspire to heir-apparentship?

I am loved and held dear by my parents. Why shouldn't I aspire to heir-apparentship?

I am loved and held dear by my body of troops (army). Why shouldn't I aspire to heir-apparentship?

I am wise, courageous and clever. I am possessed of discernment and foresight. I am capable of planning for the advantage, regarding the future and the present. Why shouldn't I aspire to heir-apparentship?

Bhikkhus, the eldest son of an anointed ruler of royal descent, who is possessed of these five factors, aspires to heir-apparentship.

Bhikkhus similarly, a bhikkhu who is possessed of five factors aspires to the extinction of the āsavas.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Has perfect morality ...p... he fully observes the precepts.

Has heard much (of the teaching)...p... comprehends them with wisdom.

Has his mind well established in the four Methods of Steadfast Mindfulness.

He abides continuously, puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors; he resolutely preserves, in meritorious actions, he makes firm effort, he does not relinquish his task.

He is wise. He is capable of knowing the arising and passing away (of conditioned phenomena). He is possessed of the noble wisdom that can shatter the defilements and that enables the realization of Nibbāna, that is the end of dukkha.

It occurs thus to that bhikkhu:

“I have perfect morality. I observe restraint according to the fundamental precepts of Pātimokkha. I adhere to right behaviour and lawful resort, I see danger even in the slightest fault and fully preserve the precepts. Why shouldn't I aspire to the extinction of the āsavas?”

I have heard much (of the Teaching). I retain and accumulate the Teaching I have heard. Those Teachings are excellent in the beginning, excellent in the middle and excellent at the end, complete in meaning and phrasing and setting out the Noble Practice of Purity which is absolutely pure. I have heard a great deal of such Teachings, commits them to memory, accumulates them by recitation, reflects on them and penetratingly comprehends them through Insight. Why shouldn't I aspire to the extinction of the āsavas?

I have my mind well established in the four Methods of Steadfast Mindfulness. Why shouldn't I aspire to the extinction of the āsavas?

I continuously put forth strenuous effort to get rid of demeritorious factors, to acquire meritorious factors; I resolutely persevere in meritorious actions; I make firm effort; I do not relinquish my task. Why shouldn't I aspire to the extinction of the āsavas?

I am wise. I am capable of knowing the arising and passing away (of conditioned phenomena) and am possessed of the noble wisdom that can shatter the defilements and that enables the realization of Nibbāna that is the end of dukkha. Why shouldn't I aspire to the extinction of the āsavas?

Bhikkhus, the bhikkhu who is possessed of these five factors aspires to the extinction of the āsavas. (Said the Bhagavā).

End of Dutiya Patthanā Sutta,
the sixth in this Vagga.

7. APPAMSUPATI SUTTA**Discourse on Sleeping Little at Night**

137. Bhikkhus, these five kinds of person sleep little at night. They remain wide awake.

What are the five?

Bhikkhus, woman desires man and sleeps little at night, remaining wide awake.

Bhikkhus, man desires woman and sleeps little at night, remaining wide awake.

Bhikkhus, the thief desires the act of thieving and sleeps little at night, remaining wide awake.

Bhikkhus, the ruler strives to attend to the affairs of the state and sleeps little at night, remaining wide awake.

Bhikkhus, the bhikkhu desires Nibbāna that is not associated with the defilements and sleeps little at night, remaining wide awake.

Bhikkhus, these are the five kinds of person who sleep little at night and who remain wide awake. (Said the Bhagavā).

End of Appamsupati Sutta,
the seventh in this Vagga.

8. BHATTĀDAKA SUTTA**Discourse on Merely Taking Food**

138. Bhikkhus, the royal elephant which is possessed of five factors is so called (as the king's elephant) only to the extent of being able to take food, only to the extent of

wasting (occupying) space, only to the extent of defaecating and urinating, and only to the extent of being listed as an elephant and only to the extent of being called the king's elephant.

What are the five?

In this world bhikkhus, the royal elephant;

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

Bhikkhus, the royal elephant which is possessed of these five factors, is so called (as the king's elephant) only to the extent of being able to take food, only to the extent of wasting (occupying) space, only to the extent of defaecating and urinating, and only to the extent of being listed as an elephant and only to the extent of being called the king's elephant.

Similarly bhikkhus, a bhikkhu who is possessed of five factors is so called (as a bhikkhu) only to the extent of being able to partake of alms food, only to the extent of wasting (occupying) space, only to the extent of usurping the couch, only to the extent of being listed as a bhikkhu and only to the extent of being called a bhikkhu.

What are the five?

In this Teaching bhikkhus, a bhikkhu:

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

Bhikkhus, the bhikkhu who is possessed of these five factors, is so called (as a bhikkhu) only to the extent of wasting (occupying) space, only to the extent of usurping the couch, only to the extent of being listed as a bhikkhu and only to the extent of being called a bhikkhu. (Said the Bhagavā).

End of Bhattādaka Sutta,
the eighth in this Vagga.

9. AKKHAMA SUTTA

Discourse on Inability to Resist

139. Bhikkhus, a royal elephant that is possessed of five factors is not worthy of the king, is not worthy of service to the king and is not counted as an attribute of the king(i.e. the king's elephant).

What are the five?

In this world, bhikkhus, the royal elephant;

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

In what manner, bhikkhus, is the royal elephant unable to resist visible objects?

In this world, bhikkhus, when the royal elephant goes to the battlefield, on seeing the (enemy's) array of elephants, of horses, of chariots, or of infantrymen, it draws back and cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist visible objects.(1)

In what manner, bhikkhus, is the royal elephant unable to resist sounds?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it falters on hearing the sound of elephants, of horses, of chariots, of infantrymen, of big (battle) drums, of high sounding drums, of conch shells, of small drums, or of echoes (of these sounds). It falters, draws back, cannot stand firm, and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist sounds (2).

Bhikkhus, in what manner, is the royal elephant unable to resist odours?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it falters on sensing the smell of excrement and urine of the well-bred and battle hardened elephants (of the enemy), mounted by royalty. It draws back, it cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist odours. (3).

In what manner, bhikkhus, is the royal elephant unable to resist taste?

In this world, bhikkhus, the royal elephant when it goes to the battlefield and is without food and drink for a day, for two, three, four or five days, he falters, draws back, cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist taste. (4).

In what manner, bhikkhus, is the royal elephant unable to resist tangible objects?

In this world, bhikkhus the royal elephant, when it goes to the battlefield, and is pierced by an arrow, by two, three, four or five arrows, it falters, draws back, cannot stand firm and is unable to go into battle.

In this manner, bhikkhus, the royal elephant is unable to resist tangible objects.

Bhikkhus, the royal elephant that is possessed of these five factors is not worthy of the king, is not worthy of service to the king, and is not counted as an attribute of the king (i.e. the king's elephant).

Similarly, bhikkhus, a bhikkhu who is possessed of five factors is not worthy of receiving offerings brought even from afar, is not worthy of receiving offerings specially set aside for guests, is not worthy of receiving offerings donated for well-being in the next existence, is not worthy of obeisance with joined palms raised to the forehead and is not the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this teaching, bhikkhus, the bhikkhu:

Cannot resist visible objects;

Cannot resist sounds;

Cannot resist odours;

Cannot resist tastes;

Cannot resist tangible objects.

In what manner, bhikkhus, is a bhikkhu unable to resist visible objects?

In this teaching, bhikkhus, the bhikkhu sees with the eye a visible objects and is greatly attached to the enticing visible objects. He is unable to keep his mind steady.

In this manner, bhikkhus, the bhikkhu is unable to resist visible objects. (1)

In what manner, bhikkhus, is a bhikkhu unable to resist sounds?

In this Teaching, bhikkhus, a bhikkhu hears with the ear a sound and is greatly attached to the enticing sound. He is unable to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is unable to resist sounds. (2)

In what manner, bhikkhus, is a bhikkhu unable to resist odours?

In this Teaching, bhikkhus, a bhikkhu smells with his nose an odour and is greatly attached to the enticing odour. He is unable to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is unable to resist odours. (3)

In what manner, bhikkhus, is a bhikkhu unable to resist tastes?

In this Teaching, bhikkhus, the bhikkhu tastes with his tongue a flavour and is greatly attached to the enticing flavour. He cannot keep his mind steady.

In this manner, bhikkhus, a bhikkhu is unable to resist tastes. (4)

In what manner, bhikkhus, is a bhikkhu unable to resist tangible objects?

In this Teaching, bhikkhus, a bhikkhu touches with the body a tangible object and is greatly attached to the enticing tangible object. He is unable to keep his mind steady.

In this manner, bhikkhus, the bhikkhu is unable to resist tangible objects. (5)

Bhikkhus, the bhikkhu who is possessed of these five factors is not worthy of receiving offerings brought even from

afar, is not worthy of receiving offerings specially set aside for guests, is not worthy of receiving offerings donated for well being in the next existence, is not worthy of obeisance, with joined palms raised to the forehead and is not the incomparable fertile field for all to sow the seeds of merit.

Bhikkhus, the royal elephant which is possessed of five factors is worthy of the king, is worthy of service to the king, and is counted as an attribute of the king (i.e. the king's elephant).

What are the five?

In this world, bhikkhus, the royal elephant:

Can resist the visible objects;

Can resist sounds;

Can resist odours;

Can resist tastes;

Can resist tangible objects.

In what manner, bhikkhus, is the royal elephant able to resist visible objects?

In this world, bhikkhus, the royal elephant when it goes to the battlefield on seeing the (enemy's) array of elephants, of horses, of chariots, of infantrymen, does not falter. It does not draw back, can stand firm, and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist visible objects. (1)

In what manner, bhikkhus, is the royal elephant able to resist sounds?

In this world, bhikkhus, when the royal elephant goes to the battlefield, on hearing the sounds of the elephants, of horses, of chariots, of infantrymen, of big (battle) drums, of high sounding drums, of conch shells, of small drums, or of

echoes, it does not falter. It does not draw back. It can stand firm, and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist sounds. (2)

Bhikkhus, in what manner, is the royal elephant able to resist odours?

In this world, bhikkhus, when the royal elephant goes to the battlefield, on smelling the odours of excrement and urine of the well bred and battle hardened elephants (of the enemy), mounted by royalty, it does not falter. It does not draw back, it can stand firm and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist odours. (3)

In what manner, bhikkhus, is the royal elephant able to resist tastes?

In this world, bhikkhus, when the royal elephant goes to the battlefield and is without food and drink for a day, for two, three, four or five days, it does not falter. It does not draw back, it can stand firm and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist tastes. (4)

In what manner, bhikkhus, is the royal elephant able to resist tangible objects?

In this world, bhikkhus, the royal elephant when it goes to the battlefield and is pierced by one arrow, by two, three, four or, five arrows, it does not falter. It does not draw back, it can stand firm, and is capable of going into battle.

In this manner, bhikkhus, the royal elephant is able to resist tangible objects. (5)

Bhikkhus, the royal elephant which is possessed of these five factors is worthy of the king, is worthy of service to the king, and is counted as an attribute of the king(i.e. the king's elephant).

Similarly, bhikkhus, a bhikkhu who is possessed of five factors, is worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for well-being in the next existence, is worthy of receiving obeisance with joined palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Can resist visible objects;

Can resist sounds;

Can resist odours;

Can resist tastes;

Can resist tangible objects.

In what manner, bhikkhus, is a bhikkhu able to resist visible objects?

In this Teaching, bhikkhus, a bhikkhu sees with the eye a visible object and is not attached to the enticing object. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist visible objects. (1)

In what manner, bhikkhus, is a bhikkhu able to resist sounds?

In this Teaching, bhikkhus, a bhikkhu hears with the ear, a sound, and is not attached to the enticing sound. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist sounds. (2)

In what manner, bhikkhus, is a bhikkhu able to resist odours?

In this Teaching, bhikkhus, a bhikkhu smells with the nose an odour, and is not attached to the enticing odour. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist odours. (3)

In what manner, bhikkhus, is a bhikkhu able to resist tastes?

In this Teaching, bhikkhus, a bhikkhu tastes with the tongue a flavour and is not attached to the enticing flavour. He is able to keep his mind steady.

In this manner, bhikkhus, a bhikkhu is able to resist tastes. (4)

In what manner, bhikkhus, is a bhikkhu able to resist tangible objects?

In this Teaching, bhikkhus, a bhikkhu touches with the body a tangible object and is not attached to the enticing tangible object. He is able to keep his mind steady.

In this manner, bhikkhus, the bhikkhu is able to resist tangible objects. (5)

Bhikkhus, the bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for well-being in the next existence, is worthy of receiving obeisance with joined palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā).

End of Akkhama Sutta,
the ninth in this Vagga.

.10. SOTA SUTTA**Discourse on Obeying**

140. Bhikkhus, the royal elephant who is possessed of five factors is worthy of the king, is worthy of the king's service and is counted as an attribute of the king(i.e. the king's elephant).

What are the five?

In this world, bhikkhus, the royal elephant:

Is capable of obeying;

Is capable of killing;

Is capable of protecting;

Is capable of being patient;

Is capable of going. (These are the five).

Bhikkhus, in what manner, is the royal elephant capable of obeying?

In this world, bhikkhus, the royal elephant listens, respectfully, mindfully, zestfully and attentively to orders of its attendants, whether it has performed before or not.

In this manner, bhikkhus, the royal elephant is capable of obeying. (1)

In what manner, bhikkhus, is the royal elephant capable of killing?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it is capable of killing (the enemy's) elephant and its rider, the (enemy's) horse and its rider, (destroying) the chariot and the charioteer, and the infantryman.

In this manner, bhikkhus, the royal elephant is capable of killing. (2)

In what manner, bhikkhus, is the royal elephant capable of protecting?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it is capable of protecting the fore part and the hind part of his body, forelegs, hind legs, head, ears, tusks, trunk and tail. It is capable of protecting its rider too.

In this manner, bhikkhus, the royal elephant is capable of protecting. (3)

In what manner, bhikkhus, is the royal elephant capable of being patient?

In this world, bhikkhus, when the royal elephant goes to the battlefield, it is capable of being patient when it is lanced, cut with the sword, shot with arrows and struck with a hatchet. It is capable of being patient with the sound of the big drum, of the high sounding drum, of the conch shell, of the small drum and of the echoes.

In this manner, bhikkhus, the royal elephant is capable of being patient. (4)

In what manner, bhikkhus, is the royal elephant capable of going?

In this world, bhikkhus, the royal elephant is capable of going quickly to where its attendant directs, whether it has been there before or not.

In this manner, bhikkhus, the royal elephant is capable of going. (5)

Bhikkhus, the royal elephant which is possessed of these five factors is worthy of the king, is worthy of service to the king and is counted as an attribute of the king (i. e. the king's elephant).

Similarly, bhikkhus, a bhikkhu who is possessed of five factors is worthy of receiving offerings brought even from afar, of receiving offerings specially set aside for guests, of receiving offerings donated for well-being in the next existence, of receiving obeisance with joined palms raised to

the forehead and is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Is capable of obeying;

Is capable of killing;

Is capable of protecting;

Is capable of being patient;

Is capable of going. (These are the five).

In what manner, bhikkhus, is a bhikkhu capable of obeying?

In this Teaching, bhikkhus, a bhikkhu listens respectfully, mindfully, zestfully and attentively to the Law and the Discipline (Dhamma Vinaya) known and taught by the Bhagavā.

In this manner, bhikkhus, a bhikkhu is capable of obeying.

In what manner, bhikkhus, is a bhikkhu capable of killing?

In this Teaching, bhikkhus, a bhikkhu does not tolerate sensual thoughts that arise, and rejects them. He gets rid of them, eliminates them and prevents them from arising again.

Thoughts of ill will that arise ...p...

Cruel thoughts that arise ...p...

He does not tolerate evil and demeritorious thoughts and rejects them whenever they arise. He gets rid of them, eliminates them, and prevents them from arising again.

In this manner, bhikkhus, a bhikkhu is capable of killing. (2)

In what manner, bhikkhus, is a bhikkhu capable of protection?

In this Teaching, bhikkhus, a bhikkhu when he sees with the eye a visible object he does not take in its general appearance, does not take in its detailed characteristics (such as expression or behaviour). In case, he does not guard his faculty of sight, evil and demeritorious thoughts like covetousness and distress, will come to oppress him, through not guarding the faculty of sight. Therefore the bhikkhu exercises himself to guard that faculty of sight; he guards the faculty of sight and gains control over it.

When he hears a sound with the ear, when he smells an odour with the nose, when he tastes a flavour with the tongue, when he touches a tangible object with the body, when he cognizes a mind-object with the mind, he does not take in its general appearance (such as man or woman), does not take in its detailed characteristics (such as hand or leg, behaviour like smiling or laughing).

In case, he does not guard his faculty of mind, demeritorious thoughts like covetousness and distress, will come to oppress him, through not guarding the faculty of mind. Therefore, the bhikkhu exercises himself to guard that faculty of mind, he guards the faculty of mind and gains control over it.

In this manner, bhikkhus, a bhikkhu is capable of protecting.(3)

In what manner, bhikkhus, is a bhikkhu capable of being patient?

In this Teaching, bhikkhus, a bhikkhu is capable of being patient with cold and heat, hunger and thirst, gadflies, mosquitoes, snakes, scorpions and lice; with ill spoken and unwelcome words. He is also capable of being patient with severe, cruel, agonizing, disagreeable, unpleasant pain and suffering sufficient to cause death, which arise in the body.

In this manner, bhikkhus, a bhikkhu is capable of being patient. (4)

In what manner, bhikkhus, is a bhikkhu capable of going?

In this Teaching, bhikkhus, a bhikkhu is capable of speedily advancing to Nibbāna, that has not been reached before in the long saṁsāra journey, and which is the calming of all volitional (kammic) processes, the relinquishment of all substrata of existence, the extinguishing of craving, the end of attachment to sensual pleasures, the cessation (of all dukkha).

In this manner, bhikkhus, a bhikkhu is capable of going. (5)

Bhikkhus, a bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, ...p... and is the incomparable fertile field for all to sow the seeds of merit. (Said the Bhagavā).

End of Sota Sutta,

the tenth in this Vagga.

End of Rāja Vagga, the fourth Vagga.

Namo tassa Bhagavato arahato sammāśambuddhassa

(xv). v. TIKANḌAKĪ VAGGA

1. Avajānāti Sutta
2. Ārabhati Sutta
3. Sārandada Sutta
4. Tikaṇḍakī Sutta
5. Niraya Sutta
6. Mitta Sutta
7. Asappurisdāna Sutta
8. Sappurisdān Sutta
9. Paṭhama Samayavimutta Sutta
10. Duttiya Samayavimutta Sutta

(xv). v. TIKANḌAKI VAGGA

1. AVAJĀNĀTI SUTTA

Discourse on Scorning

141. Bhikkhus, these five kinds of person are to be found in the world.

What are the five?

One who scorns (another) after having given (something to him).

One who scorns (another) through living together (with him).

One who believes and accepts everything that is told and speaks about it.

One who is fickle minded.

One who is unsteady and confused.

In what manner, bhikkhus, does one scorn (another) after having given (something to him).

In this Teaching, bhikkhus, one gives another robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. He (then) takes up this attitude towards the one to whom he has given: "I have to give. This person only takes". Thus he scorns him after having given (something to him).

In this manner, bhikkhus, does one scorn another after having given (something to him).

In what manner, bhikkhus, does one scorn another through living together?

In this Teaching, bhikkhus, one lives together with another for two or three years and comes to scorn that other through living together (with him).

In this manner, bhikkhus, does one scorn (another) through living together (with him).

In what manner, bhikkhus, does one believe and accept everything that is told and speak about it?

In this Teaching, bhikkhus, someone readily believes and accepts every statement in praise or dispraise made to him about others.

In this manner, bhikkhus, does one believe and accept everything that is told and speaks about it.

In what manner, bhikkhus, is one fickle minded?

In this Teaching, bhikkhus, someone has a conviction that is short lived, has a devotion that is short lived, has an affection that is short lived and has a reverence that is short lived.

In this manner, bhikkhus, is one fickle minded.

In what manner, bhikkhus, is one unsteady and confused?

In this Teaching, bhikkhus, someone does not know which dhammas are meritorious and which are demeritorious, which dhammas are blameworthy and which are blameless, which dhammas are ignoble and which are noble and the dhammas which are black or which are white, each being counterpart to the other. Bhikkhus, in this manner, one is unsteady and confused.

Bhikkhus, these five kinds of person are to be found in this world. (Said the Bhagavā).

End of Avajānāti Sutta,
the first in this Vagga.

2. ĀRABHATI SUTTA

Discourse on Breach of Vinaya Rules

142. Bhikkhus, these five kinds of person are to be found in this world.

What are the five?

In this Teaching, bhikkhus, someone is guilty of a Vinaya offence. He is afflicted by worry. He does not know truly the emancipation of the mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors that have arisen. (1)

In this Teaching, bhikkhus, someone is guilty of a Vinaya offence but is not afflicted by worry. He does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition) that is the extinction without remainder of evil demeritorious factors that have arisen. (2)

In this Teaching, bhikkhus, someone is not guilty of a Vinaya offence, but is afflicted by worry. He does not know truly the emancipation of the Mind and the Emancipation by Insight (Arahatta Fruition) that is the extinction without remainder of evil demeritorious factors that have arisen. (3)

In this Teaching, bhikkhus, someone is not guilty of a Vinaya offence and is not afflicted by worry. (But) he does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors that have arisen. (4)

In this Teaching, bhikkhus, someone is not guilty of a Vinaya offence and is not afflicted by worry. He (also) knows truly the emancipation of the Mind (Arahatta Fruition)

and the emancipation by Insight, that is the extinction without remainder of evil demeritorious factors that have arisen. (5)

Bhikkhus, of those five kinds of person, the one who is guilty of a Vinaya offence and is afflicted by worry and who does not know truly the emancipation of the Mind and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors that have arisen, should be told thus:

“Revered Sir, āsavas have arisen in you through breach of Vinaya precepts. The āsavas caused by worry increase. I beg of you. May the revered one, giving up the āsavas caused by breach of Vinaya precept and obliterating the āsavas caused by worry, cultivate concentration of the mind and develop Vipassana Insight. If they are developed thus, the revered one will be one and the same with the fifth kind of person described (here) (Arahat)”. (1)

Bhikkhus, of those five kinds of person, the one who is guilty of a Vinaya offence but is not afflicted by worry, and who does not know truly the emancipation of the mind (Arahatta Fruition) and the emancipation by Insight, that is the extinction without remainder of evil demeritorious factors, that have arisen, should be told thus:

“Revered Sir, āsavas have arisen in you through breach of Vinaya precept. (But) the āsavas caused by worry do not increase. I beg of you. May the revered one, giving up the āsavas caused by breach of Vinaya precept, cultivate concentration and develop Vipassanā Insight. If they are developed thus, the revered one will be one and the same with the fifth kind of person described (here)” (2)

Bhikkhus, of these five kinds of person, the afflicted one who is not guilty of a Vinaya offence but is afflicted by

worry, and who does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors, should be told thus:

“Revered Sir, āsavas have not arisen in you through breach of Vinaya precept. (Neither) the āsavas caused by worry increase. I beg of you. May the revered one obliterating the āsavas caused by worry cultivate concentration of the mind and develop Vipassanā Insight. If they are thus developed, the revered one will be one and the same with the fifth kind of person described (here)” (3)

Bhikkhus, of these five kinds of person, the one who is not guilty of a Vinaya offence and who is not afflicted by worry, (but) who does not know truly the emancipation of the Mind (Arahatta Fruition) and the emancipation by Insight (Arahatta Fruition), that is the extinction without remainder of evil demeritorious factors, should be told thus;

“Revered Sir, āsavas have not arisen in you through breach of Vinaya precepts, (neither) do the āsavas caused by worry, increase. I beg of you. May the revered one cultivate concentration and develop Vipassanā Insight. If they are developed thus, the revered one will be one and the same with the fifth kind of person described (here)”.(4)

Bhikkhus, these four persons being thus exhorted and admonished with (reference) to the fifth kind of person described (here), will attain in due course to the extinction of the āsavas. (Said the Bhagavā).

End of Ārabhati Sutta,
the second in this Vagga.

3. SĀRANDADA SUTTA**Discourse at Sarandada Cetiya**

143. Once the Bhagavā was staying at the great pinnacled monastery in Mahāvana Grove near Vesālī. In the morning during that time, the Bhagavā rearranged his robe and taking the great robe and alms bowl, went to Vesālī for alms round.

On that occasion five hundred Licchavī princes who had assembled together and were living at Sārandada Cetiya, had an unfinished conversation as follows;

In the world, it is rare for five kinds of treasure to appear.

What are the five?

In the world, it is rare for the Elephant Treasure to appear.

In the world, it is rare for the Horse Treasure to appear.

In the world, it is rare for the Gem Treasure to appear.

In the world, it is rare for the Queen Treasure to appear.

In the world, it is rare for the Rich Man Treasure to appear.

In the world, it is rare for these Five Treasures to appear. (This was the unfinished conversation).

The Licchavī princes then placed an attendant on the road, saying, 'Attendant, if you see the Bhagavā coming, come and tell us'.

The attendant, on seeing the Bhagavā, in the distance, approached the Licchavī princes and respectfully said:

Revered ones, the Bhagavā who is worthy of special veneration, who truly comprehends all the dhammas by his own intellect and Insight has come. The revered ones know the time to venerate him (i.e. the revered ones may venerate him if they wish).

The Licchavī princes then approached the Bhagavā, made their obeisance, sat at a suitable place and respectfully said:

Venerable Sir, we beg of you: May the Bhagavā, out of compassion go to Sārandada Cetiya. The Bhagavā assented by remaining silent.

The Bhagavā then, approaching Sārandada Cetiya and sitting at a prepared seat, said to the Licchavī princes thus:

“Licchavī princes, while you were assembled and seated. What was it that you were talking about, what was your unfinished talk?”

Venerable Sir, while we were assembled and seated, this unfinished discussion arose.

In this world, it is rare for these five kinds of treasure to appear.

What are the five?

In the world, it is rare for the Elephant Treasure to appear.

In the world, it is rare for the Horse Treasure to appear.

In the world, it is rare for the Gem Treasure to appear.

In the world, it is rare for the Queen Treasure to appear.

In the world, it is rare for the Rich Man Treasure to appear.

In the world, it is rare for these five treasures to appear. (This is the unfinished talk we were having).

Princes, among the Licchavi¹ princes who are given only to sense desires, the unfinished talk that arose was only in respect of sense desires.

Licchavi¹ princes, it is rare for the five kinds of treasure to appear in the world.

What are the five?

Rare to appear in the world is the Tathāgata who is worthy of special veneration and who truly comprehends all dhammas by his own intellect and Insight.

Rare to appear in the world is the person who can discourse the Doctrine and the Discipline taught by the Tathāgata.

Rare to appear in the world is the person who understands the Doctrine and the Discipline taught by the Tathāgata, when discoursed upon.

Rare to appear in the world is the person who practises Insight meditation as he understands the Doctrine and the Discipline taught by the Tathāgata as he has heard it.

Rare to appear in the world is the person who has sense of gratitude and who acknowledges it.

Licchavi¹ princes, rare to appear in the world are these five kinds of Treasure. (Said the Bhagavā).

End of Sārandada Sutta,
the third in this Vagga.

4. TIKANḌAKĪ SUTTA

Discourse at Tikaṇḍakī

144. At one time the Bhagavā was staying at the Tikaṇḍakī forest near Saketa. During that time the Bhagavā addressed the bhikkhus as “Bhikkhus”. The bhikkhus replied, saying, “Venerable Sir”. The Bhagavā then said thus:

Bhikkhus, I exhort you, a bhikkhu should on occasion abide in awareness of repulsiveness, in what is not repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in awareness of non-repulsiveness, in what is repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in awareness of repulsiveness in what is repulsive, as well as in what is not repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in awareness of non-repulsiveness in what is repulsive as well as in what is not repulsive.

Bhikkhus, I exhort you; a bhikkhu should on occasion abide in mindfulness and clear comprehension, giving up both the perceptions of repulsiveness and of what is not repulsive, remaining in equanimity.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive?

He (the bhikkhu) should abide, being mindful thus; “I will not let attachment arise in me in respect of an object of attachment”. Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of non-repulsiveness in what is repulsive?

He (the bhikkhu) should abide, being mindful thus: “I will not let anger arise in me in respect of what may be an object of anger”. Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of non-repulsiveness in what is repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive, as well as in what is repulsive?

He (the bhikkhu) should abide, being mindful thus: “I will not let attachment arise in me, in respect of what may be an object of attachment, nor will I let anger arise in me on account of what may be an object of anger”. Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of repulsiveness in what is not repulsive, as well as in what is repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in awareness of non-repulsiveness in what is repulsive, as well as in what is not repulsive?

He (the bhikkhu) should abide, being mindful thus: “I will not let anger arise in me, in respect of what may be an object of anger, nor will I let attachment arise in me on account of what may be an object of attachment”. Bhikkhus, in expectation of this special benefit should a bhikkhu abide in awareness of repulsiveness in what is repulsive, as well as in what is not repulsive.

Bhikkhus, in expectation of what special benefit should a bhikkhu abide in mindfulness and clear comprehension, giving up both the perceptions of what is repulsive and of what is not repulsive, (remaining in equanimity)?

He (the bhikkhu) should abide, being mindful thus: “Let not the least attachment arise in me in respect of any object of attachment”.

He (the bhikkhu) should abide, being mindful thus: "Let not the least anger arise in me in respect of any object of anger anywhere. Nor let not the least bewilderment arise in me in respect of any object of bewilderment anywhere."

Bhikkhus, in expectation of this special benefit should the bhikkhus abide in mindfulness and clear comprehension, giving up both the perceptions of what is repulsive and of what is not repulsive, remaining in equanimity. (Said the Bhagavā).

End of Tikaṇḍakī Sutta,
the fourth in this Vagga.

5. NIRAYA SUTTA

Discourse on Factors Leading to Niraya

145. Bhikkhus, one who is possessed of five factors is reborn in Niraya as if he were taken and placed there.

What are the five?

(He) is one who takes another's life.

One who takes what is not given; one who is given to sexual misconduct, one who speaks what is not true, one who indulges in fermented beverages and liquors which are the cause of forgetfulness.

Bhikkhus, one who is possessed of these five factors is reborn in niraya as if he were taken and placed there.

Bhikkhus, one who is possessed of five factors is reborn in the deva world as if he were taken and placed there.

What are the five?

(He) abstains from taking' another's life, from taking what is not given, from sexual misconduct, from speaking what is not true, and from indulging in fermented beverages and liquors which are the cause of forgetfulness.

Bhikkhus, one who is possessed of these five factors is reborn in the deva world as if he were taken and placed there. (Said the Bhagavā).

End of Niraya Sutta,
the fifth in this Vagga.

6. MITTA SUTTA

Discourse on Companions

146. Bhikkhus, a bhikkhu who is possessed of five factors should not be resorted to as a companion.

What are the five?

He makes others engage in secular occupations (like cultivation of land and trading); he gets himself involved in disputes among bhikkhus, he is at odds with leading bhikkhus; he spends his time going on long journeys without any restriction; and he is incapable of making others, from time to time, realize (the benefits of) the Teaching, become established in (the observance) of the Teaching, be filled with enthusiasm (in the Practice) and to gladden them.

Bhikkhus, a bhikkhu who is possessed of these five factors should not be resorted to as a companion.

Bhikkhus, a bhikkhu who is possessed of five factors should be resorted to as a companion.

What are the five?

He does not make others engage in (secular) occupations (like cultivation of land and trading); he does not get involved in disputes among bhikkhus, he is not at odds with leading bhikkhus and he does not spend his time going on long journeys, without any restriction.

He is capable of making others, from time to time, realize (the benefits of) the Teaching, become established in (the observance of) the Teaching, be filled with enthusiasm (in the Practice) and to gladden them.

Bhikkhus, a bhikkhu who is possessed of these five factors should be resorted to as a companion. (Said the Bhagavā).

End of Mitta Sutta,
the sixth in this Vagga.

7. ASAPPURISADĀNA SUTTA

Discourse on Charity by the Non-virtuous

147. Bhikkhus, these are the five kinds of charity dispensed by those who are not virtuous.

What are the five?

He dispenses charity disrespectfully; he does so contemptuously; he does not do it himself with his own hands; he does so as if he were throwing away (the offering); he dispenses charity without belief in its consequence. Bhikkhus, these are the five kinds of charity dispensed by those who are not virtuous.

Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous.

What are the five?

He dispenses charity respectfully; he does so with deference; he does so himself with his own hands; he does not do so as if he were throwing away (the offering); he dispenses charity with a belief in its consequence. Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous. (Said the Bhagavā).

End of Asappurisdāna Sutta,
the seventh in this Vagga.

8. SAPPURISADĀNA SUTTA

Discourse on Charity by the Virtuous

148. Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous persons.

What are the five?

He dispenses charity out of Conviction, he does so respectfully; he does so on appropriate occasions; he does so to honour the donee; he does so without detriment to himself or to others.

Bhikkhus, because charity is dispensed with Conviction, (the person dispensing the charity) is rich, possesses valuable property, and is very wealthy; is very handsome; fair to behold, pleasing to the eyes, endowed with an exceedingly beautiful complexion, in whatever realm (he is reborn) as a result of his charity.

Bhikkhus, because charity is dispensed respectfully, (the person dispensing the charity) is rich, possesses valuable property and is very wealthy. His children and wife, slaves, messengers are obedient to him, listens well to his words and try to understand them (well), in whatever realm he is reborn as a result of his charity.

Bhikkhus, because charity is dispensed on appropriate occasions (the person dispensing the charity) is rich, possessed valuable property, and is very wealthy, and many are the benefits accruing to him, in due course in whatever realm he is reborn, as a result of his charity.

Bhikkhus, because charity is dispensed with the intention to honour the donee, (the person dispensing the charity) is rich, possessed valuable property, and is very wealthy, and his mind is inclined to the enjoyment of the best of the five sense pleasures, in whatever realm he is reborn, as a result of his charity.

Bhikkhus, because charity is dispensed without detriment to himself or to others, (the person dispensing the charity) is rich, possesses valuable property and is very wealthy, and his possessions unaffected by destruction by fire or flood, by ruler, thief or heirs whom one dislikes, in the realm where he is reborn as a result of his charity.

Bhikkhus, these are the five kinds of charity dispensed by those who are virtuous. (Said the Bhagavā).

End of Sappurisdāna Sutta.

the eighth in this Vagga.

9. PATHAMA SAMAYAVIMUTTA SUTTA

First Discourse on Moment of Freedom from Defilements

149. Bhikkhus, these are five factors that cause the decline of virtue in a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Delighting in (mundane) activities.

Delighting in talking.

Delighting in sleep.

Delighting in company.

Failure to review his mind every time it is freed from defilements.

Bhikkhus, these are the five factors which cause the decline of virtue in a bhikkhu, who is freed from the defilements for the duration of his (mundane) Jhāna.

Bhikkhus, these are five factors which do not cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Not delighting in (mundane) activities.

Not delighting in talking.

Not delighting in sleep.

Not delighting in company.

Reviewing his mind every time it is freed from defilements.

Bhikkhus, these five factors do not cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna. (Said the Bhagavā).

End of Paṭhama Samayavimutta Sutta,
the ninth in this Vagga.

10. DUTIYA SAMAYAVIMUTTA SUTTA

Second Discourse on Moment of Freedom from Defilements

150. Bhikkhus, these are the five factors which cause decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Delighting in (mundane) activities.

Delighting in talking.

Delighting in sleep.

Failure to guard his sense faculties.

Not eating in moderation.

Bhikkhus, these are the five factors which cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

Bhikkhus, these are the five factors which do not cause decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.

What are the five?

Not delighting in (mundane) activities.

Not delighting in talking.

Not delighting in sleep.

Having the doors of his sense faculties guarded.

Eating in moderation.

Bhikkhus, these are the five factors which do not cause the decline in the virtue of a bhikkhu, who is freed from defilements for the duration of his (mundane) Jhāna.
(Said the Bhagavā).

End of Dutiya Samayavimutta Sutta,
the tenth in this Vagga.

End of Tikaṇḍakī Vagga, the fifth Vagga.

End of the Third Fifty Suttas.

Namo tassa Bhagavato arahato sammāsambuddhassa

IV. CATUTTHA PANṆĀSAKA

The Fourth Fifty Suttas

(xvi). i. SADDHAMA VAGGA

1. Paṭhama Sammattainyāma Sutta
2. Dutiya Sammattainyāma Sutta
3. Tatiya Sammattainyāma Sutta
4. Paṭhama Saddhamasammosa Sutta
5. Dutiya Saddhamasammosa Sutta
6. Tatiya Saddhamasammosa Sutta
7. Dukkathā Sutta
8. Sārajja Sutta
9. Udāyi Sutta
10. Duppaṭivinodaya Sutta

(xvi). i. SADDHAMA VAGGA

1. PATHAMA SAMMATTANIYĀMA SUTTA

First Discourse on the Stable and Permanent Dhamma

151. Bhikkhus, one who is possessed of the five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He treats with contempt the dhamma that is discoursed on.

He treats with contempt the person who discourses on the dhamma.

He treats his own self with contempt.

He listens to the dhamma distractedly and with unsteady mind.

He perceives the dhamma wrongly.

Bhikkhus, one who is possessed of these five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

Bhikkhus, one who is possessed of the five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He does not treat with contempt the dhamma that is discoursed on.

He does not treat with contempt the person who discourses on the dhamma.

He does not treat his own self with contempt.

He does not listen to the dhamma distractedly and with unsteady mind.

He perceives the dhamma rightly.

Bhikkhus, one who is possessed of these five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma. (Said the Bhagavā).

End of Paṭhama Sammattaniyāma Sutta,
the first in this Vagga.

2. DUTIYA SAMMATTANIYĀMA SUTTA

Second Discourse on the Stable and Permanent Dhamma

152. Bhikkhus, one who is possessed of five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He treats with contempt the dhamma that is discoursed on.

He treats with contempt the person who discourses on the dhamma.

He treats his own self with contempt.

He is unwise, stupid and dull.

He thinks he knows what he does not.

Bhikkhus, one who is possessed of these five factors, though he may listen to the dhamma of the virtuous, is not

worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

Bhikkhus, one who is possessed of five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He does not treat with contempt the dhamma that is discoursed on.

He does not treat with contempt the person who discourses on the dhamma.

He does not treat his own self with contempt.

He is wise, not stupid and not dull.

He does not think he knows what he does not know.

Bhikkhus, one who is possessed of these five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma. (Said the Bhagavā).

End of Dutiya Sammattaniyāma Sutta,
the second in this Vagga.

3. TATIYA SAMMATTANIYĀMA SUTTA

Third Discourse on the Stable and Permanent Dhammas

153. Bhikkhus, one who is possessed of five factors, though he may listen to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He listens to the dhamma with mind intent on denigrating (another's virtue), his mind being possessed by such thoughts.

He listens to the dhamma with mind intent on finding fault, and looking for a chance to do so in the person discoursing on the dhamma.

He has malicious mind acting as an obstruction to the person discoursing on the dhamma.

He is unwise, foolish and dull.

He thinks he knows what he does not.

Bhikkhus, one who is possessed of these five factors, though he listens to the dhamma of the virtuous, is not worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

Bhikkhus, one who is possessed of five factors, when he listens to the dhamma of the virtuous, is worthy of entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma.

What are the five?

He listens to the dhamma without mind intent on denigrating (another's virtue), his mind not being possessed by such thoughts.

He listens to the dhamma without mind intent on finding fault, and without looking for a chance to do so in the person discoursing on the dhamma.

He does not have a malicious mind, which acts as an obstruction to the person discoursing on the dhamma.

He is wise, not stupid and not dull.

He does not think he knows what he does not.

Bhikkhus, one who is possessed of these five factors, when he listens to the dhamma of the virtuous, is worthy of

entering upon the righteous and permanent Ariya Path, which is included in the meritorious dhamma. (Said the Bhagavā).

End of Tatiya Sammattaniyāma Sutta,
the third in this Vagga.

4. PATHAMA SADDHAMASAMMOSA SUTTA

First Discourse on the Corruption of Dhamma of the Virtuous

154. Bhikkhus, these five factors tend to the corruption and disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching bhikkhus, the bhikkhus:

Do not listen to the dhamma respectfully.

Do not learn the dhamma respectfully.

Do not bear in mind the dhamma respectfully.

Do not ascertain respectfully the meaning of the dhamma that has been borne in mind.

Do not practise Insight meditation respectfully as is appropriate to the (supramundane) dhamma, the meaning and the spirit of which they have understood.

Bhikkhus, these five factors tend to the corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, five factors tend to the stability, non-corruption and non-disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus:

Listen to the dhamma respectfully.

Learn the dhamma respectfully.

Bear in mind the dhamma respectfully.

Ascertain respectfully the meaning of the dhamma that has been borne in mind.

Practise Insight meditation respectfully as is appropriate to the (supramundane) dhamma, the meaning and the spirit of which they have understood.

Bhikkhus, these are the five factors which tend to the stability, non-corruption and non-disappearance of the dhamma of the virtuous. (Said the Bhagavā).

End of Paṭhama Saddhamasammosa Sutta,
the fourth in this Vagga.

5. DUTIYA SADDHAMASAMMOSA SUTTA

Second Discourse on the Corruption of Dhamma of the Virtuous

155. Bhikkhus, these five factors tend to corruption and disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus do not learn discourse in prose (sutta), discourses with verses incorporated in prose passages (geyya), discourse in prose expounding the doctrine in detail (veyyākaraṇa); composition in verses (gāthā); discourses given under the inspiration of joy (udāna); discourses beginning with the words, “ Thus has the Buddha spoken (ittivutaka)”; birth stories as told by the Buddha (jātakā); discourses relating to wonders (abbhutadhamma); discourses intended to impart wisdom given in the form of questions and answers (vedalla). Bhikkhus, this first factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not discourse in detail to others, the dhamma as they have listened to and learnt.

Bhikkhus, this second factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not teach others in detail, the dhamma as they have listened to and learnt.

Bhikkhus, this third factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not recite in detail the dhamma as they have listened to and learnt.

Bhikkhus, this fourth factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus do not repeatedly apply initial and sustained thought to, and reflect on, the dhamma as they have listened to and learnt.

Bhikkhus, this fifth factor tends to corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, these five kinds of dhamma tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus learn discourses in prose, discourses in verses incorporated in prose passages, discourses in prose expounding the Doctrine in detail, composition in verse, discourses given under the inspiration of joy, discourses beginning with the words "Thus has the Buddha spoken," birth stories as told by the Buddha, discourses relating to wonders, discourses intended to impart wisdom given in the form of questions and answers.

Bhikkhus, this is the first factor that tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus discourse in detail to others the dhamma as they have listened to and learnt,

Bhikkhus, this is the second factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus teach in detail to others, on the dhamma as they have listened to and learnt.

Bhikkhus, this is the third factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus recite in detail the dhamma as they have listened to and learnt.

Bhikkhus, this is the fourth factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus repeatedly apply initial and sustained thought to, and reflect on, the dhamma as they have listened to and learnt.

Bhikkhus, this is the fifth factor that tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous. (Said the Bhagavā).

End of Dutiya Saddhamasammosa Sutta,
the fifth in this Vagga.

6. TATIYA SADDHAMMASAMMOSA SUTTA

Third Discourse on the Corruption of Dhamma of the Virtuous

156. Bhikkhus, these five factors tend to corruption and disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus learn badly Pali texts with badly composed words and consonants. Bhikkhus, the meaning of these badly composed words are grasped with difficulty.

Bhikkhus, this first factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus are not amenable to admonition. They are possessed of traits which tend to be difficult on admonition. They do not have patience and do not respectfully accept admonition.

Bhikkhus, this is the second factor that tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus who have much learning, who have learnt (the Nikāya) by heart, have learnt the Suttanta by heart, have learnt the Vinaya by heart, and have learnt the Twin Mātikā by heart, do not teach the Pāli texts to others respectfully. On their death the Pāli texts are uprooted and lose their support.

Bhikkhus, this third factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the senior bhikkhus live for abundance of worldly possessions, being lax in the practice of the Teaching, being foremost to fall (into demeritoriousness) and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna). They do not strive to attain

(jhāna, Path and its Fruition) which they have not yet attained, to gain (jhāna, Path and its Fruition) which they have not yet gained, and to realize (Nibbāna) which they have not yet realized. The successors and disciples of these senior bhikkhus will follow the example of their teachers.

These successors and disciples will live for abundance of worldly possessions, being lax in their practice of the Teaching, being foremost to fall (into demeritoriousness), and being remiss in the task of achieving absolute extinction of dukkha (which is Nibbāna). They do not strive to attain (jhāna, Path and its Fruition) which they have not yet attained, to gain (jhāna, Path and its Fruition) which they have not yet gained, and to realize (Nibbāna) which they have not yet realized.

Bhikkhus, this fourth factor tends to corruption and disappearance of the dhamma of the virtuous.

And again, bhikkhus, the Saṃgha (Order of bhikkhus) is divided. Bhikkhus, resulting from this division, the members (of the Order) revile and scold one another. They also disavow and renounce one another. In the wake of this division, those who have not yet venerated them, do not come to venerate them. Some of those who have already venerated them, come to lose their veneration.

Bhikkhus, this fifth factor tends to corruption and disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

What are the five?

In this Teaching, bhikkhus, the bhikkhus learn well Pāli texts with well-composed words and consonants. Bhikkhus, the meaning of these well-composed words and consonants are grasped without difficulty.

Bhikkhus, this first factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus are amenable to admonition. They are possessed of traits which conduce to ease of admonition. They have patience and respectfully accept admonition.

Bhikkhus, this is the second factor that tends to stability non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the bhikkhus who have much learning, have learnt the Nikāyas by heart, have learnt the Suttanta by heart, have learnt the Vinaya by heart and have learnt the Twin Mātikā by heart, teach the Pāli texts by heart, teach the Pāli texts to others respectfully. On their death the Pāli texts are not uprooted and do not lose their support.

Bhikkhus, this third factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the senior bhikkhus do not live for abundance of worldly possessions, being not lax in the practice of the Teaching, being remiss in the matter of hindrances (i.e. unconcerned about the hindrances) and are foremost in the task of achieving absolute extinction of dukkha (which is Nibbāna). They strive to attain (jhāna, Path and its Fruition) which they have not yet attained, to gain (jhāna, Path and its Fruition) which they have not yet gained, and to realize (Nibbāna) which they have not yet realized.

The successors and disciples of those senior bhikkhus will follow the example of their teachers.

These successors and disciples will not live for abundance of worldly possessions, being not lax in the practice of the Teaching, being remiss in the matter of hindrances, (i.e. unconcerned about the hindrances), and are foremost in the

task of achieving absolute extinction of dukkha (which is Nibbāna). They strive to attain to (jhāna, Path and its Fruition) which they have not yet attained to, to gasin (jhāna, Path and its Fruition) which they have not yet gained and to realize (Nibbāna) which they have not yet realized.

Bhikkhus, this fourth factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

And again, bhikkhus, the Saṃgha (members of the Order) unitedly, gladly and without dispute listen together to the Vinaya precepts as read out to them and live happily.

Bhikkhus, on the Saṃgha (members of the Order) being thus united, they do not revile and scold one another. They do not also disavow and renounce one another. Those who have not yet venerated the Saṃgha, thus united, come to venerate them. Those who have already venerated them, come to venerate them all the more.

Bhikkhus, this fifth factor tends to stability, non-corruption and non-disappearance of the dhamma of the virtuous.

Bhikkhus, these five factors tend to stability, non-corruption and non-disappearance of the dhamma of the virtuous. (Said the Bhagavā).

End of Tatiya Saddhammasammosa Sutta,
the sixth in this Vagga.

7. DUKKATHA SUTTA

Discourse on Bad Speech

157. Bhikkhus, a certain speech is bad speech to five persons, according to the type of person.

What are the five?

Bhikkhus, speech concerning Conviction is bad to one without conviction.

Speech concerning Morality is bad speech to one without morality.

Speech concerning Learning is bad speech to one without learning.

Speech concerning Generosity is bad speech to one who is niggardly.

Speech concerning Wisdom is bad speech to one without wisdom.

Bhikkhus, why is speech concerning Conviction become bad speech to one without conviction?

Bhikkhus, when speech concerning Conviction is uttered, it makes him angry, wrathful, resentful, and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of conviction and is not pleased and delighted on the score of such conviction.

That is why speech concerning Conviction is bad speech to one without conviction.

Bhikkhus, why is speech concerning Morality bad speech to one without morality?

Bhikkhus, when speech concerning Morality is uttered, it makes him angry, wrathful, resentful, and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of morality and is not pleased and delighted on the score of such morality.

That is why speech concerning Morality is bad speech to one without morality.

Bhikkhus, why is speech concerning Learning bad speech to one without learning?

Bhikkhus, when speech concerning Learning is uttered, it makes him angry, wrathful, resentful, and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of morality and is not pleased and delighted on the score of such morality.

That is why speech concerning Morality is bad speech to one without morality.

Bhikkhus, why is speech concerning Learning bad speech to one without learning?

Bhikkhus, when speech concerning Learning is uttered, it makes him angry, wrathful, resentful and harsh. He clearly shows indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of learning, and is not pleased and delighted on the score of such learning.

That is why speech concerning Learning is bad speech to one without learning.

Bhikkhus, why is speech concerning Generosity bad speech to one who is niggardly?

Bhikkhus, when speech concerning Generosity is uttered, it makes him angry, wrathful, resentful and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of Generosity, and is not pleased and delighted on the score of such Generosity.

That is why speech concerning Generosity is bad speech to one who is niggardly.

Bhikkhus, why is speech concerning Wisdom bad speech to one who is without wisdom?

Bhikkhus, when speech concerning Wisdom is uttered, it makes him angry, wrathful, resentful and harsh. He clearly shows his indignation, resentment and displeasure.

Why is it so?

Bhikkhus, that person does not see himself as possessed of wisdom, and is not pleased and delighted on the score of such wisdom.

That is why speech concerning Wisdom is bad speech to one who is without wisdom.

Bhikkhus, a certain speech is bad speech to five persons according to the type of person

What are the five?

Bhikkhus, speech concerning Conviction is good speech to one with conviction.

Speech concerning Morality is good speech to one with morality.

Speech concerning Learning is good speech to one with learning.

Speech concerning Generosity is good speech to one with generosity.

Speech concerning Wisdom is good speech to one with wisdom.

Bhikkhus, why is speech concerning Conviction good speech to one with conviction?

Bhikkhus, when speech concerning Conviction is uttered it does not make him angry, wrathful, resentful and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of Conviction and is pleased and delighted on the score of such conviction.

That is why speech concerning Conviction is good speech to one who has conviction.

Bhikkhus, why is speech concerning Morality good speech to one who has morality?

Bhikkhus, when speech concerning Morality is uttered, it does not make him angry, wrathful, resentful, and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of morality, and is pleased and delighted on the score of such morality.

That is why speech concerning Morality is good speech to one who has morality.

Bhikkhus, why is speech concerning Learning good speech to one who has learning?

Bhikkhus, when speech concerning Learning is uttered, it does not make him wrathful, resentful or harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of learning, and is pleased and delighted on the score of such learning.

That is why speech concerning Learning is good speech to one who has learning.

Bhikkhus, why is speech concerning Generosity good speech to one who has generosity?

Why is it so?

Bhikkhus, when speech concerning Generosity is uttered, it does not make him angry, wrathful, resentful and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of generosity and is pleased and delighted on the score of such generosity. That is why speech concerning Generosity is good speech to one with generosity.

Bhikkhus, why is speech concerning Wisdom good speech to one who has wisdom?

Bhikkhus, when speech concerning Wisdom is uttered, it does not make him angry, wrathful, resentful and harsh. He does not show any indignation, resentment or displeasure.

Why is it so?

Bhikkhus, that person very well sees himself as possessed of wisdom, and pleased and delighted on the score of such wisdom.

That is why speech concerning Wisdom is good speech to one who has wisdom.

Bhikkhus, a certain speech is good speech to five kinds of persons according to the type of person. (Said the Bhagavā).

End of Dukkathā Sutta,
the seventh in this Vagga.

8. SĀRAJJA SUTTA

Discourse on Timidity

158. Bhikkhus, a bhikkhu who is possessed of five factors is susceptible to timidity.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Has no Conviction.

Has no Morality.

Has little Learning.

Is Indolent.

Has no Wisdom.

Bhikkhus, a bhikkhu who is possessed of these five factors is susceptible to timidity.

Bhikkhus, a bhikkhu who is possessed of five factors is bold.

What are the five?

In this Teaching, bhikkhus, a bhikkhu:

Has Conviction.

Has Morality.

Has Learning.

Is Energetic.

Has Wisdom.

Bhikkhus, a bhikkhu who is possessed of these five factors is bold. (Said the Bhagavā).

End of Sārajja Sutta,
the eighth in this Vagga.

9. UDĀYĪ SUTTA

Discourse Concerning Udāyī

159. Thus have I heard:

Once the Bhagavā was staying at Ghositārāma monastery in Kosambī. During that time the Venerable Udāyī, surrounded by many lay persons, was discoursing on the dhamma. The Venerable Ānanda, on seeing the Venerable Udāyī discoursing on the dhamma, surrounded by many lay persons, approached the Bhagavā, made his obeisance, sat at a suitable place and respectfully said to the Bhagavā:

“Venerable Sir, the Venerable Udāyī is discoursing on the dhamma, surrounded by many lay persons”.

Ānanda, it is not easy to discourse on the dhamma to others. Ānanda, one who wants to discourse on the dhamma to others, must do so after investing himself with five factors.

What are the five?

He should discourse on the dhamma to others, bearing in mind: “I shall give discourse in successive order”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma indicating what is of advantage”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma always with compassion”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma with mind not caring for material gain”.

He should discourse on the dhamma to others, bearing in mind: “I shall discourse on the dhamma without causing harm to myself or to others”.

Ānanda, it is not easy to discourse on the dhamma to others; Ānanda, one who wants to discourse on the dhamma to others should do so after investing himself with the five factors. (Said the Bhagavā).

End of Udāyī Sutta,
the ninth in this Vagga.

10. DUPPAṬIVINODAYA SUTTA

Discourse on Things difficult to get rid of

160. Bhikkhus, it is difficult to get rid of these five factors that have arisen.

What are the five?

It is difficult to get rid of attachment that has arisen.

It is difficult to get rid of hatred that has arisen.

It is difficult to get rid of bewilderment that has arisen.

It is difficult to get rid of an urge to express something that has arisen in the mind.

It is difficult to get rid of thoughts on travelling that has arisen in the mind.

Bhikkhus, it is difficult to get rid of these five factors that have arisen.

End of Duppaṭivinodaya Sutta,
the tenth in this Vagga.

End of Saddhama Vagga, the first Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xvii). ii. AGHĀTA VAGGA

1. Paṭhama Aghātapapaṭivina Sutta
2. Duttiya Aghātapapaṭivina Sutta
3. Sākaccha Sutta
4. Sājīva Sutta
5. Pañhapucchā Sutta
6. Nirodha Sutta
7. Codanā Sutta
8. Sīla Sutta
9. Khippanisanti Sutta
10. Bhaddaji Sutta

(xvii). ii. ĀGHĀTA VAGGA

1. PATHAMA ĀGHĀTAPATIVINAYA SUTTA

First Discourse on Dispelling Animosity

161. Bhikkhus, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu, towards some other bhikkhu; it should be completely dispelled by means of these five factors.

What are the five?

Bhikkhus, when animosity arises towards some other bhikkhu, goodwill to him should be cultivated. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, compassion for him should be cultivated. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, equanimity towards him should be cultivated. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, he should not allow thoughts of that bhikkhu to enter and occupy his mind. In this manner, should the animosity towards that person be dispelled.

Bhikkhus, when animosity has arisen towards some other bhikkhu, the fact that it is his own doing (kamma) should be borne in mind.

It should be borne in the mind thus: “This revered one has only his kamma (deeds) as his property, kamma as his inheritance, kamma as the cause, kamma as his kin, kamma as his refuge. He will be the inheritor of his own deeds, good or bad’

In this manner, should the animosity towards that person be dispelled.

Bhikkhus, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu towards some other bhikkhu, it should be dispelled by means of these five factors. (Said the Bhagavā).

End of Paṭhama Āghātapāṭivinaya Sutta,
the first in this Vagga.

2. DUTIYA ĀGHĀTAPĀṬIVINAYA SUTTA

Second Discourse on Dispelling Animosity

162. The Venerable Sāriputta then addressed the bhikkhus saying, “Friends,” they responded saying “Friend”. The Venerable Sāriputta spoke these words:

Friends, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu towards some other bhikkhu, it should be completely dispelled by means of these five factors.

What are the five?

In this world, friends, there are some persons who are impure in their bodily conduct, but pure in their verbal conduct. Friends, animosity towards such a person should be dispelled.

Friends, in this world, there are some persons, who are impure in their verbal conduct, but pure in their bodily conduct. Friends, animosity towards such a person should be dispelled.

In this world, friends, there are some persons who are impure in their bodily and verbal conduct. At times (however), they obtain an opportunity for (acquiring) vipassanā (Insight)

and clarity of mind as well. Friends, animosity towards such a person should also be dispelled. In this world, friends, there are some persons who are impure in bodily and verbal conduct. At no time do they get an opportunity for (acquiring) vipassanā (Insight) or clarity of mind. Animosity towards such a person should also be dispelled. In this world, friends, there are some persons who are pure in bodily and verbal conduct. They obtain at times an opportunity for (acquiring) vipassanā (Insight) and clarity of mind. Animosity towards such a person should also be dispelled.

Friends, of the five kinds of person in what manner should animosity be dispelled towards one who is impure in bodily conduct but pure in verbal conduct.

For example, friends, a bhikkhu who wears patched-up robes, sees a rag on the way. Stamping it with his left foot and stretching it with his right foot, he tears off a good patch of cloth from that rag and goes away. Similarly, friends, one should not at that time be mindful of the impure bodily conduct of this person, who is impure in bodily conduct, but pure in verbal conduct, but be mindful only of his pure verbal conduct. In this manner should animosity against that person be dispelled. (1)

Friends, of the five kinds of person in what manner should animosity be dispelled towards one who is impure in verbal conduct, but pure in bodily conduct.

For example, friends, there is a pond overgrown with weeds and moss. A man arrives, oppressed by the sun, overcome by summer's heat, travel worn, hungry and thirsty. That man descends into the pond and clears sideways the weeds and moss, with both his hands; drinks (the water) with his cupped hands and leaves.

Similarly, friends, one should not at that time be mindful of the impure verbal conduct of this person, instead

one should be mindful only of his pure bodily conduct. In this manner, should animosity towards that person be dispelled. (2).

Friends, of the five kinds of person in what manner, should animosity be dispelled towards one who is pure in his bodily and verbal conduct, (but) who at times obtains an opportunity of (acquiring) vipassanā (Insight) and clarity of mind?

For example, friends, there is a little water in the puddle formed by a cow's hoof mark. At that moment a man arrives, oppressed by the sun, overcome by summer's heat, travel worn, hungry and thirsty.

It occurs to (that man): "There is only a little water in the puddle formed by the cow's hoof mark. If I (try to) drink that water with my cupped hands or with a cup, that water will be disturbed and muddied, will be made undrinkable. If I get down on all fours and crouching drink it like a cow and leave, it would be well". That man gets down on all fours and crouching drinks (the water) like a cow and goes away. Similarly, friends, one should not at that time be mindful of his impure bodily and verbal conduct, but should be mindful of the fact of his occasional (acquisition of) vipassanā (Insight) and clarity of mind. In this manner, should animosity towards this person be dispelled. (3).

Friends, of the five kinds of person, in what manner, should animosity be dispelled towards one who is impure in bodily and verbal conduct, and who at no time obtains an opportunity for (acquiring) vipassanā (Insight) and clarity of mind?

For example, friends, a man who is very ill, being afflicted by sickness and is in great pain, goes on a distant journey. There is no village in sight ahead of him, nor any village within sight behind him. That man has no chance of

obtaining suitable food, of obtaining suitable medicines, of obtaining suitable attendants to look after him, of getting someone to take him to another village. A traveller on a long journey sees this ailing person and should come to have compassion, to have kindness and to have solicitude for the ailing one.

He would feel thus: It would be well if this man were to receive suitable food, suitable medicines, suitable attendants and (someone) to take him to another village.

Why is it so? So that this man may not come to grief at this place.

Similarly, friends, there should be only compassion, kindness and solicitude for the one who is impure in bodily and verbal conduct and who has no opportunity for (acquiring) *vipassanā* (Insight) and clarity of mind.

It would be well if this revered one were to give up bodily wrong doing and cultivate right bodily conduct, if he were to give up verbal wrong doing and cultivate right verbal conduct, and if he were to give up mental wrong doing and cultivate right mental conduct. In this way should there be compassion, kindness and solicitude.

Why is it so? So that this revered one may not, on the dissolution of his body at death, be reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering. In this manner, should malevolence towards this person be dispelled. (4).

Friends, of the five kinds of persons, in what manner should animosity be dispelled towards one who is pure in bodily and verbal conduct and who obtains opportunity of (acquiring) *vipassanā* (Insight) and clarity of mind?

For example, friends, there is a pond with clear and savoury water, that is cool and white, and has beautiful banks and surrounded by various delightful trees. There a man

oppressed by the sun, overcome by summer's heat, hungry and thirsty, arrives and descends into the pond, bathes himself and quenches his thirst, and ascending from there goes and rests, sitting or lying in the shade of the trees. Similarly friends, we should be mindful of the purity of bodily and verbal conduct, of the one who is pure, in his bodily and verbal conduct and who at times obtains an opportunity to acquire vipassanā (Insight) and clarity of mind. We should also be mindful of his acquisition at times of vipassanā (Insight) and of mental clarity. In this manner, should animosity towards this person be dispelled.

Friends, in dependance upon the person who is esteemed in all respects, the mind becomes clear.(5).

Friends, these are the five factors for dispelling animosity. Whenever animosity has arisen in a bhikkhu, it should be completely dispelled by means of these five factors. (Said the Bhagavā).

End of Dutiya Āghātapāṭivinaya Sutta,
the second in this Vagga.

3. SĀKACCHA SUTTA

Discourse on Discussing

163. The Venerable Sāriputta then addressed the bhikkhus who respectfully responded. The Venerable Sāriputta then proceeded to give the following discourse.

Friends, a bhikkhu who is possessed of five factors is fit to discuss (the dhamma) with his companions in the Noble Practice.

What are the five?

In this Teaching, a bhikkhu is himself possessed of Morality and is capable of answering questions concerning Morality.

He himself is possessed of concentration and is capable of answering questions concerning concentration.

He himself is possessed of wisdom (Arahatta Magga) and is capable of answering questions concerning wisdom (i. e. Arahatta Magga).

He himself is possessed of emancipation (Vimutti) from the defilements (Arahatta Fruition) and is capable of answering questions concerning emancipation from the defilements (Arahatta Fruition).

He himself is possessed of knowledge that can review emancipation from the defilements that is Arahatta Fruition and is capable of answering questions concerning the knowledge that can review emancipation from the defilements that is Arahatta Fruition.

Friends, a bhikkhu who is possessed of these five factors is fit to discuss the dhamma with his companions in the Practice. (Said the Bhagavā).

End of Sākaccha Sutta,
the third in this Vagga.

4. SĀJĪVA SUTTA

Discourse on Observing the Bhikkhu Precepts

164. The Venerable Sāriputta then addressed the bhikkhus ...p... Friends, a bhikkhu who is possessed of five factors is fit to observe the monastic precepts together with the companions in the Noble Practice.

What are the five?

Friends, a bhikkhu, in this Teaching, is himself possessed of morality and is capable of answering questions concerning morality.

He himself is possessed of concentration and is capable of answering questions concerning concentration.

He himself is possessed of wisdom (i. e. Arahatta Magga) and is capable of answering questions concerning wisdom.

He himself is possessed of emancipation from the defilements (Arahatta Fruition) and is capable of answering questions concerning emancipation from the defilements (Arahatta Fruition).

He himself is possessed of reviewing knowledge of emancipation from the defilements (Arahatta Fruition) and is capable of answering questions concerning reviewing knowledge of emancipation from the defilements (Arahatta Fruition).

Friends, a bhikkhu who is possessed of these five factors is fit to observe the bhikkhu precepts together with the companions in the Noble Practice. (Said the Bhagavā).

End of Sājīva Sutta,
the fourth in this Vagga.

5. PAÑHAPUCCHĀ SUTTA

Discourse on Asking Questions

165. The Venerable Sāriputta then addressed the bhikkhus
...p...

Friends, all those who question others, do so for five kinds of reasons or for one of those five kinds of reasons.

What are the five?

He questions another (either) because his intelligence is poor or because he is very much bewildered.

He questions another because he has an evil desire and is oppressed by this desire.

He questions another because he desires to harass another.

He questions another because he desires to know.

He questions another again with this in mind, "If he can answer my question, well and good. If he cannot, I will answer it for him".

Friends, all those who question others, do so for these five kinds of reasons, or for one of those five kinds of reason.

As for me friends, I question another with this in mind, "If he can answer my question, well and good. If he cannot, I will answer it for him". (Said the Bhagavā).

End of Pañhapucchā Sutta,
the fift in this Vagga.

6. NIRODHA SUTTA

Discourse on Cessation

166. The Revered Sāriputta then addressed the bhikkhus ...p...

Friends, in this Teaching a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation (Nirodhasamāpatti) and may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he

may, transcending the realm of devas, who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm (i.e. one of the five pure abodes) through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is such a case.

When this was said, the Venerable Udāyī said to the Venerable Sāriputta “Friend Sāriputta, there is no reason or possibility that a bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation may also rise from it. There is no such case”.

For a second time too ...p... for a third time, the Venerable Sāriputta said to the bhikkhus: “Friends, in this teaching, a bhikkhu who is possessed of morality, concentration, wisdom may enter upon the attainment of cessation of perception and sensation and may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of devas, who subsist on material nutriment derived from gross or fine food and reaching a particular brahma realm (i. e. one of the five pure abodes) through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is such a case.

For a third time the Venerable Udāyī said to the Venerable Sāriputta: “Friend Sāriputta, there is no reason or possibility, that a bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation and may also rise from it. There is no such case”.

The Venerable Sāriputta then reflected thus: “Three times has the Venerable Udāyī rejected me and not a single bhikkhu has acclaimed me. It would be well for me to approach the Bhagavā”.

The Venerable Sāriputta then approached the Bhagavā, made his obeisance, and sitting at a suitable place, said to the bhikkhus: In this Teaching, a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm (i.e. one of the five pure abodes) through jhānic consciousness, enter upon the attainment of cessation of perception and sensation and may also rise from it. There is such a case”.

When this was said the Venerable Udāyī said to the Venerable Sāriputta: “Friend Sāriputta, there is no reason or possibility that that bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There can be no such case” for a second time too...p... for a third time, the Venerable Sāriputta said to the bhikkhus:

In this Teaching, a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation, may also rise from it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm (i.e. one of the five pure abodes) through jhānic consciousness, enter upon the

attainment of cessation of perception and sensation, and may also rise from it. There is such a case.

For a third time, the Venerable Udāyī said to Venerable Sāriputta: “Friend Sāriputta, there is no reason or possibility that a bhikkhu may, transcending the realm of devas who subsist on nutriment derived from gross and fine food, and reaching a particular brahma realm through jhānic consciousness, enter upon the attainment of cessation of perception and sensation, and may also rise from it. There is no such case”.

The Venerable Sāriputta then reflected thus: “Even in the presence of the Bhagavā, the Venerable Udāyī has rejected me, and not a single bhikkhu has acclaimed me. It would be well for me to remain silent”. After that the Venerable Sāriputta remained silent.

The Bhagavā then asked the Venerable Udāyī: “Udāyī, which brahma realm attained by jhānic consciousness do you believe in?”

Venerable Sir, I believe in the brahmā, who arise through perception (saññā) in the non-material sphere. (Respectfully said Udāyī).

Udāyī, what case is there in your foolish and unwise words? Witless person that you are, you think it fit to utter such words? (Said the Bhagavā).

The Bhagavā then said to the Venerable Ānanda: “Ānanda, how is it that you suffer in silence this harassment of the senior bhikkhu, that you should feel no pity while a senior bhikkhu is being harassed?”

The Bhagavā then said to the bhikkhus; “Bhikkhus, in this Teaching a bhikkhu who is possessed of morality, concentration and wisdom may enter upon the attainment of cessation of perception and sensation and may also rise from

it. There is such a case. In case Arahatta Fruition is not attained in this life, he may, transcending the realm of the devas who subsist on nutriment derived from gross and fine food and reaching a particular brahma realm, through jhānic consciousness, enter upon the attainment of cessation, of perception and sensation and may also rise from it. There is such a case.

After saying these words, the Bhagavā rose from his seat and went into the monastery. The Venerable Ānanda soon after the Bhagavā had left, approached Upavāna and said “Other bhikkhus, Venerable Upavāna, in this Teaching, harass the senior bhikkhus. We ourselves are not free from blame. Venerable Upavāna, it will not be surprising that the Bhagavā, on coming out of his evening solitude, is going to raise the matter of harassment of the Venerable Sāriputta. In this matter, Venerable Upavāna please respectfully respond to the Bhagavā. We are already alarmed.

The Bhagavā then rose from his evening solitude, approached the assembly hall, sat at the prepared place and asked the Venerable Upavāna.

Upavāna, when possessed of which factors is a senior bhikkhu loved, lovingly regarded, respected and commended by his companions in the Noble Practice?

Venerable Sir, a senior bhikkhu who is possessed of five kinds of dhamma is one who is loved, lovingly regarded, respected and commended by his companions in the Noble Practice.

What are the five?

In this Teaching, Venerable Sir, a bhikkhu has morality ...p... he observes restraint according to the Fundamental Principles of Pātimokkha; he has heard much (of the Teaching)

...p... he comprehends them with wisdom; he speaks well, has pleasant view, speaks politely with distinct and unblemished enunciation and clearness of meaning.

He achieves and remains in the fourth jhāna. He attains at will without difficulty and without trouble the four jhānas of the fine material sphere, which are the products of the purest mind, and by which one lives blissfully in this very life.

Owing to the extinction of the āsavas ...p... he realizes and remains in contemplation of Arahatta Fruition.

Venerable Sir, a senior bhikkhu who is possessed of these five factors is one who is loved, lovingly regarded, respected and commended by his companions in the Noble Practice. (Respectfully said Upavāna).

Upavāna well said, well said. Upavāna, a senior bhikkhu who is possessed of these five factors is one who is loved, lovingly regarded, respected and commended by his companions in the Noble Practice.

Upavāna, a senior bhikkhu not possessed of these five factors would not be loved, lovingly regarded, respected and commended by his companions in the Noble Practice.

Upavāna, because a senior bhikkhu is possessed of these five factors, his companions in the Noble Practice love and lovingly regard him, respect and commend him. (Said the Bhagavā).

End of Nirodha Sutta,
the sixth in this Vagga.

7. CODANĀ SUTTA

Discourse on Reproving Others

167. At that time, the Venerable Sāriputta said to the bhikkhus:

Friends, a bhikkhu who desires to reprove another, shall do so with himself possessed of these five factors.

What are the five?

He should speak (in reproach) at an opportune time, not at an inopportune time.

He should speak (in reproach) words that are true, not words that are not true.

He should speak (in reproach) words that are gentle, not words that are harsh.

He should speak (in reproach) beneficial words, not words that are not beneficial.

He should speak (in reproach) with a mind filled with loving kindness, not with an angry mind.

Friends, a bhikkhu who desires to reprove another should do so with himself possessed of these five factors. Friends, in this Teaching, I see some person who is angry for being reprovèd inopportunately and not opportunely; who are angry for being reprovèd falsely and not truly; who is angry for being reprovèd with harsh words and not with gentle words; who is angry for being reprovèd with unbeneficial words and not with beneficial words; who is angry for being reprovèd with an angry mind and not with a mind filled with loving kindness.

Friends, a bhikkhu who is reprovèd unjustly should be solaced on these five grounds. The person who is reprovèd inopportunately and not opportunely should have no remorse. The person who is reprovèd falsely and not truly should have

no remorse. The person who is reprovved with harsh words, not with gentle words should have no remorse. The person who is reprovved with unbeneficial words, not with beneficial words should have no remorse. The person who is reprovved with an angry mind, not with mind filled with loving kindness should have no remorse. Friends, the bhikkhu who is reprovved unjustly should be solaced on these five grounds.

Friends, the bhikkhu who reproves inopportunately and not opportunely should be made to feel remorse on these five grounds. Friends, you reprove inopportunately, not opportunely, you should feel remorse. Friend, you reprove falsely and not truly, you should feel remorse. Friend, you reprove with words that are harsh not gentle, you should feel remorse. Friend, you reprove with unbeneficial words, not beneficial words, you should feel remorse. Friend, you reprove with an angry mind, not with a mind filled with loving kindness, you should feel remorse. Friend, the bhikkhu who reproves unjustly should be made to feel remorse. Why is it so? So that other bhikkhus too might not think of reproving falsely.

In this Teaching, friends, I see some person who is angry though he is being reprovved opportunely and not inopportunately; who is angry though he is being reprovved with true words and not with words that are not true; who is angry though he is being reprovved with gentle words and not with harsh words; who is angry though he is being reprovved with beneficial words and not with unbeneficial words; who is angry though he is being reprovved with a mind filled with loving kindness and not with an angry mind.

Friends, a bhikkhu who is justly reprovved should, on five grounds, be made to feel remorse.

The person is being reprovved opportunely, not inopportunately should feel remorse. The person who is being reprovved with words that are true, not with words that are not true, should feel remorse. The person who is being reprovved

with gentle words, not with harsh words, should feel remorse. The person who is being reprovved with beneficial words, not with unbeneficial words should feel remorse. The person who is being reprovved with mind filled with loving kindness, not with an angry mind should feel remorse. Friends, the bhikkhu who is justly reprovved should be made to feel remorse on these five grounds.

Friends, the bhikkhu who reprovves justly should be made to feel at ease in mind on five grounds. Friend, you reprove opportunely and not opportunely, you should be at ease in mind. Friend, you reprove with words that are true, not with words that are not true, you should be at ease in mind. Friend, you reprove with gentle words, not with harsh words, you should be at ease in mind. Friend, you reprove with beneficial words, not with unbeneficial words, you should be at ease in mind. Friend, you reprove with mind filled with loving kindness, not with an angry mind, you should be at ease in mind. Friends, the bhikkhu who justly reprovves should be made to feel at ease in mind on these five grounds. Why is it so? So that other bhikkhus may think of reprovving with words that are true.

Friends, the person who is reprovved should be established in the twin principle of truth and non anger. Friends, if others were to reprove me whether opportunely or inopportunely, whether with words that are true or with words that are not true, whether with gentle words or with harsh words, whether with beneficial words or with unbeneficial words, whether with mind filled with loving kindness or with an angry mind, I shall also be established in the twin principle of truth and non anger. If I knew, "I have this dhamma in me, I would say to that person, "I have this dhamma in me; it is evident in me". If I knew, "I do not have this dhamma in me", I would say to that person, "I do not have this dhamma in me, it is not evident in me". (The Venerable Sāriputta said the one reprovved should be established in these two principles).

Sāriputta, though you exhort and admonish thus, some stupid persons in this Teaching, do not (care) to listen with respect. (Said the Bhagavā).

Venerable Sir, though we exhort and admonish thus, bhikkhus who renounce hearth and home for the homeless life of a recluse, do not have conviction, who enter the Order from lay life without conviction and only for a living, who are crafty, deceptive, crooked, distracted, haughty, wanton, coarse in speech, disorderly in speech, who do not have their sense doors closed, who do not know their measure in eating, who do not try to be awake, who do not care for their bhikkhuship, who are not serious and respectful in their (vinaya) precepts, who care only for amassing the four bhikkhu requisites, who conduct themselves lightheartedly, who are led by the five hindrances that are the cause of descent (to a lower state of existence), who are irresponsible in regard to detachment, who are indolent and slack in effort, who are unmindful and lacking in foresight, who are not composed, who have distracted mind, who have no wisdom, who are stutterers and stammerers, do not listen with respect.

Venerable Sir, when we exhort and admonish bhikkhus who renounce hearth and home, enter the Order with conviction, who are not crafty, deceitful, fraudulent, distracted, arrogant, scurrilous, loose tongued, who have their sense doors closed, who know their measure in eating, who try to be awake, who care for their bhikkhuship, who are serious and respectful in their (vinaya) precepts, who do not care for amassing the four bhikkhu requisites, who do not conduct themselves light heartedly, who are not led by the hindrances that are the cause of descent (to a lower state of existence), who are not irresponsible in regard to attachment, who are not indolent and slack in effort, who are mindful and are possessed of foresight, who are composed and who have their minds focussed on a single object of attention, who have wisdom

and who are not stutterers and stammerers, listen with respect. (Respectfully said the Venerable Sāriputta).

Sāriputta, leave alone those, who renounce hearth and home, those who enter the Order without conviction and only for a living, who are crafty, deceitful, fraudulent, distracted, arrogant, scurrilous, loose tongued, who do not have their sense doors closed, who do not know their measure in food taking, who do not try to be awake, who do not care for their bhikkhuship, who are not serious and respectful in (vinaya) precepts, who care only for amassing the four bhikkhu requisites, who conduct themselves light-heartedly, who are led by the five hindrances that are the cause of descent (to a lower state of existence), who are irresponsible in regard to detachment, who are indolent and slack in effort, who are not composed, who have distracted minds, who have no wisdom and who are stutterers and stammerers.

Sāriputta, do exhort those bhikkhus, who renounce hearth and home, who enter the Order with conviction, who are not crafty, deceitful, fraudulent, distracted, arrogant, scurrilous, loose tongued, who have their sense doors closed, who know their measure in eating, who are serious and respectful in their (vinaya) precepts, who do not care for amassing the four bhikkhu requisites, who do not conduct themselves light-heartedly, who are not led by the hindrances that are the cause of descent (to a lower state of existence), who are led by detachment, who are not indolent and slack in effort, who are mindful and possessed of foresight, who are composed and who have their minds on a single object of attention, who have wisdom and who are not stutterers and stammerers, wise and not dull. Sāriputta, advise your companions in the Noble Practice, instruct them, keeping in mind thus: "Let them rise above the ignoble dhamma". Sāriputta, you should act thus. (Said the Bhagavā).

End of Codanā Sutta,
the seventh in this Vagga.

8. SĪLA SUTTA

Discourse on Morality

168. The Venerable Sāriputta then said to the bhikkhus, Friends, for an immoral person whose morality has disintegrated, there is cause for (his) right concentration to disintegrate. If there is no right concentration in one whose right concentration has disintegrated, there is cause for his Insight of seeing things as they truly are, to disintegrate. If there is no true Insight of seeing things as they truly are, in one whose Insight has disintegrated, there is cause for knowledge of disgust (with conditioned existence) and the Noble Path knowledge that is free of attachment, to disintegrate. If there is no knowledge of disgust and Noble Path-knowledge that is free of attachment, in one whose knowledge of disgust and Noble Path knowledge, that is free of attachment, have disintegrated, there is cause for Reviewing Knowledge, that can contemplate Arahatta Fruition, to disintegrate.

For example friends, if a tree has its branches and leaves disintegrated, its outer crust will not attain full development. So also its bark, sapwood and heartwood will not attain full development. Similarly, friends, for an immoral person whose morality has disintegrated, there is cause for his right concentration to disintegrate. If there is no right concentration in one whose right concentration has disintegrated, there is cause for his Insight of seeing things as they truly are to disintegrate. If there is no Insight of seeing things as they truly are, in one whose Insight has disintegrated, there is cause for his knowledge of disgust (with conditioned existence) and the Noble Path knowledge, that is free of attachment, to disintegrate. If there is no knowledge of disgust and no Noble Path knowledge that is free of attachment, in one whose knowledge of disgust and Noble Path knowledge that is free

from attachment, have disintegrated, there is cause for Reviewing Knowledge that can contemplate Arahatta Fruition, to disintegrate.

Friends, for the person who has morality there is cause for him to be possessed of right concentration. If there is right concentration in one, on account of his right concentration, there is cause for him to be possessed of Insight of seeing things as they truly are. If there is Insight of seeing things as they truly are, on account of his Insight, there is cause for him to be possessed of knowledge of disgust and the Noble Path knowledge, that is free of attachment. If there is knowledge of disgust and Noble Path knowledge that is free of attachment, there is cause for him to be possessed of Reviewing Knowledge that can contemplate Arahatta Fruition.

For example friends, if a tree is complete with (its) branches and leaves, its outer crust will attain full development. So also, its bark, sapwood and heartwood will attain full development. Similarly, friends, a person who is fully possessed of morality, on account of his morality, there is cause to have right concentration. If there is right concentration, there is cause for the person to have Insight, on account of his right concentration. If there is Insight, there is cause for the person to have knowledge of disgust and Noble Path knowledge, that is free from attachment, on account of his Insight. If there is knowledge of disgust and Noble Path knowledge that is free of attachment, there is cause for the person to be possessed of having Reviewing Knowledge that can contemplate Arahatta Fruition, on account of his knowledge of disgust and Noble Path knowledge, that is free of attachment. (Said Sāriputta).

End of Sīla Sutta,
the eighth in this Vagga.

9. KHIPPANISANTI SUTTA**Discourse on Rapid Memorisation**

169. Then Venerable Ānanda approached the Venerable Sāriputta and exchanged greetings and engaged in cordial conversation with the Venerable Sāriputta. After his conversation, he sat at a suitable place and respectfully said to Venerable Sāriputta: Friend Sāriputta, to what extent do bhikkhus learn meritorious dhammas rapidly committing them to grasping them well, learning a great deal and retain what they have learnt without forgetting?

“The Venerable Ānanda is learned and will the Venerable Ānanda himself teach (about this)?” (Said Sāriputta).

Friend Sāriputta, in that case, listen and bear in mind well, I shall teach. (Said Ānanda).

“Very well, Venerable Sir”, the Venerable Sāriputta acknowledged to the Venerable Ānanda.

The Venerable Ānanda said: Friend Sāriputta, a bhikkhu in this Teaching,

Is versed in meaning;

Is versed in the Pāli text;

Is versed in the various letters of the alphabet;

Is versed in grammar;

Is versed in orderly arrangement;

Venerable Sāriputta, to such extent does a bhikkhu learn meritorious dhammas, rapidly committing them to memory, and grasping them well; learning a great deal, and retaining what he has learnt without forgetting.

Friends, wonderful it is! Friends, what has never happened before has happened! How well has the Venerable Ānanda spoken these words! We shall think of the Venerable Ānanda as possessed of these five factors.

The Venerable Ānanda:
Is versed in meaning;
Is versed in the Pāli text;
Is versed in the various letters of the alphabet;
Is versed in grammar;
Is versed in orderly arrangement.

End of Khippanisanti Sutta,
the ninth in this Vagga.

10. BHADDAJI SUTTA

Discourse to Bhaddaji

170. At one time the Venerable Ānanda was staying at Gositārāma monastery in Kosambī. During that time the Venerable Bhaddaji approached the Venerable Ānanda and exchanged greetings and engaged in cordial conversation and sat at a suitable place. To the Venerable Bhaddaji thus seated, the Venerable Ānanda asked: “Friend Bhaddaji, seeing what, is considered the best?

Hearing what, is considered the best?

Of all kinds of happiness, which is considered the best?

Perceiving what, is considered the best?

Of existences, which is considered the best?”

Friend Ānanda, there is a Brahmā, the Great Brahmā who can overwhelm others, but who cannot be overwhelmed by anyone; who can see all things and who can bring about what he desires. Someone sees that Brahmā. Seeing that Brahmā is considered the best.

Friend Ānanda, there are Ābhassara Brahmās who are suffused with happiness and suffused entirely. Occasionally

these Brahmās raise exultant cries of “Oh, how happy are we! How happy are we!” Someone hears these exultant cries. To hear the exultant cries of these Brahmās is considered the best.

Friend Ānanda, there are Brahmās known as Subhakiṇha. Those Brahmās like and enjoy happiness. Of all kinds of happiness, enjoyment of happiness is considered the best.

Friend Ānanda, there are Brahmās who attain to the realm of the Plane of Nothingness. The perception of these Brahmās is considered the best.

Friend Ānanda, there are Brahmās who attain to the realm of the Plane of Neither Perception nor Non-Perception. This plane is considered the best. (Said Bhaddaji).

The replies of Venerable Bhaddaji are in keeping with the view of most people, said the Venerable Ānanda. Venerable Ānanda is learned. Will the Venerable Ānanda himself explain the matter? (Respectfully said Venerable Bhaddaji).

Friend Bhaddaji, in that case, listen and bear it in mind well. I shall teach. (Said the Venerable Ānanda).

“Very well, Venerable Ānanda”, the Venerable Bhaddaji responded. The Venerable Ānanda said:

Friend, whatever one sees, after seeing it (with Vipassanā Insight), the āsavas become extinct in him. This is the best of all seeing.

Whatever one hears, after hearing it (with Vipassanā Insight), the āsavas become extinct. This is the best of all hearing.

For the one who experiences happiness (of Arahatta Magga), after experiencing it, the āsavas become extinct in him. This is the best of all happiness.

For the one who has the perception (of Arahatta Magga), after experiencing it, the āsavas become extinct in him. This is the best of all perceptions.

For the one who has an existence, after having come into that existence, the āsaṃsas become extinct in him. This is the best of all existences.

End of Bhaddaji Sutta,
the tenth in this Vagga.

End of Āghāta Vagga, The Second Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xviii). iii. UPĀSAKA VAGGA

1. Sārajja Sutta
2. Visārada Sutta
3. Niraya Sutta
4. Vera Sutta
5. Caṇḍāla Sutta
6. Pīti Sutta
7. Vaṇijjā Sutta
8. Rājā Sutta
9. Gihi Sutta
10. Gavesī Sutta

(xviii). iii. UPASAKA VAGGA

1. SĀRAJJA SUTTA

Discourse on Timidity

171. Thus have I heard: At one time the Bhagavā was staying at the Jetavana monastery of Anāthapiṇḍika in Sāvattthī. During that time the Bhagavā addressed the bhikkhus as “Bhikkhus”, “Venerable Sir” the bhikkhus responded. The Bhagavā then said thus:

Bhikkhus, a lay disciple who is possessed of five factors is susceptible to timidity.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is given to taking intoxicating drinks which cause heedlessness. Bhikkhus, a lay disciple who is possessed of these five factors is susceptible to timidity.

Bhikkhus, a lay disciple who is possessed of five factors is bold.

What are the five?

(He) abstains from taking the life of living beings.

(He) abstains from taking what is not given.

(He) abstains from committing sexual misconduct.

(He) abstains from speaking what is not true.

(He) abstains from taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors is bold. (Said the Bhagavā).

End of Sārajja Sutta,
the first in this Vagga.

2. VISĀRADA SUTTA**Discourse on Confidence**

172. Bhikkhus, a lay disciple who is possessed of five factors lacks confidence in ruling over the house.

What are the five?

(He) is given to taking the life of living beings.

(He) is given to taking what is not given.

(He) is given to committing sexual misconduct.

(He) is given to speaking what is not true.

(He) is given to taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors lacks confidence in ruling over the house.

Bhikkhus, a lay disciple who is possessed of five factors has confidence in ruling over the house.

What are the five?

(He) abstains from taking the life of living beings.

(He) abstains from taking what is not given.

(He) abstains from committing sexual misconduct.

(He) abstains from speaking what is not true.

(He) abstains from taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors has confidence in ruling over the house. (Said the Bhagavā).

End of Visārada Sutta,
the second in this Vagga.

3. NIRAYA SUTTA

Discourse on Niraya

173. Bhikkhus, a lay disciple who is possessed of five factors is reborn in niraya as if taken away and placed there.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is apt to taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors is reborn in niraya as if taken away and placed there.

Bhikkhus, the lay disciple who is possessed of five factors is reborn in the deva world as if taken away and placed there.

What are the five?

(He) abstains from taking the life of living beings.

(He) abstains from taking what is not given.

(He) abstains from committing sexual misconduct.

(He) abstains from speaking what is not true.

(He) abstains from taking intoxicating drinks which causes heedlessness.

Bhikkhus, a lay disciple who is possessed of these five factors is reborn in the deva world as if taken away and placed there.

End of Niraya Sutta,
the third in this Vagga.

4. VERA SUTTA

Discourse on Peril

174. Then, to Anāthapiṇḍika who had approached the Bhagavā, made his obeisance and was sitting at a suitable place, the Bhagavā said thus:

Householder, one who does not reject the five kinds of peril, is said to be one who has no morality. He falls into niraya.

What are the five?

Taking the life of living beings, taking what is not given, committing sexual misconduct, speaking what is not true and taking intoxicating drinks which causes heedlessness.

Householder, one who does not reject these five kinds of peril is said to be one who has no morality. He falls into niraya.

Householder, one who rejects the five kinds of peril is said to be one who has morality. He attains to a good and happy destination.

What are the five?

Taking the life of living beings, taking what is not given, committing sexual misconduct, speaking what is not true, taking intoxicating drinks which causes heedlessness.

Householder, one who rejects these five kinds of peril is said to be one who has morality. He attains to a good and happy destination.

Householder, because of taking the life of living beings, present and future peril increase. (One) also suffers pain and distress. In him who abstains from taking the life of living beings there is no increase in present and future peril. He does not suffer mental distress. He who abstains from taking the life of living beings is thereby free from that peril.

Householder, he who is given to taking what is not given ...p... Householder, he who is given to committing sexual misconduct ...p... Householder, he who is given to speaking what is not true ...p... Householder, he who takes intoxicating drinks which causes heedlessness, by reason of the taking of intoxicating drinks which causes heedlessness, present peril and future peril increase. He also suffers pain and distress. In him who abstains from taking intoxicating drinks which causes heedlessness, there is no increase in present peril and future peril. He does not suffer mental distress. He who abstains from taking intoxicating drinks which causes heedlessness, is thereby free from that peril.

In this world, he who takes the life of living beings, who takes what is not given, who commits adultery with another's wife, who speaks what is not true, who takes intoxicating drinks, is said to be one who has no morality, because he does not reject the five kinds of enmity. That person on the dissolution of his body at death, is reborn in niraya.

In this world, he who does not take the life of living beings, who does not take what is not given, who does not commit adultery with another's wife, who does not speak what is not true and who does not repeatedly take intoxicating drinks, is said to be one with morality, because he rejects the five kinds of peril.

That person who is wise, on the dissolution of his body at death, attains to a good and happy destination. (Said the Bhagavā).

End of Vera Sutta,
the fourth in this Vagga.

5. CAṆḌĀLA SUTTA**Discourse on Outcasts**

175. Bhikkhus, a lay disciple who is possessed of five factors is called an outcast lay disciple. He is also called a foul lay disciple, an inferior lay disciple.

What are the five?

He has no conviction.

He has no morality.

He believes in kotuhala maṅgala.

He believes in auspiciousness, but does not believe in kamma.

He seeks a donee outside of this Teaching and does good deeds as a matter of priority.

Bhikkhus, a lay disciple who is possessed of these five factors is called an outcast lay disciple. He is also called a foul lay disciple, an inferior lay disciple.

Bhikkhus, a lay disciple who is possessed of five factors

Is called a gem of a lay disciple.

He is also called a red lotus of a lay disciple.

And is also called a white lotus of a lay disciple.

What are the five?

He has Conviction.

He has Morality.

He does not believe in kotuhala mangala.

He believes in kamma but not in auspiciousness.

He does not seek a donee outside of this Teaching and does good deeds within this Teaching, as a matter of priority.

A lay disciple who is possessed of these five factors is called a gem of a lay disciple, he is also called a red lotus of a disciple, and is also called a white lotus of a disciple.

End of Caṇḍāla Sutta,
the fifth in this Vagga.

6. PĪTI SUTTA

Discourse on Delightful Satisfaction

176. At that time householder Anāthapiṇḍika, surrounded by five hundred lay disciples, approached the Bhagavā, made his obeisance and sat at a suitable place. To Anāthapiṇḍika who was thus seated, the Bhagavā said thus:

Householder, you provide and support the Saṃgha with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. Householder, you should not rest content with (merely reflecting), “we provide and support the Saṃgha with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness”. Householder, you should instead conduct yourself thus:

“How shall we abide, occasionally attaining to delightful satisfaction brought about by detachment from the hindrances?”

Householder, this is how you should conduct yourselves. On the Bhagavā exhorting thus, the Venerable Sāriputta respectfully said: Venerable Sir, how wonderful it is! What has never happened before has happened! How well has the Bhagavā spoken these words!

“Householder, you provide and support the Saṃgha with robes, alms food, monastic dwelling, medicines and medicinal requisites for use in sickness. Householder, you should not rest content with (merely reflecting) ‘we provide and support the Saṃgha with robes, alms food, monastic

dwelling, medicines and medicinal requisites for use in sickness'. Householder, you should instead conduct yourself thus: 'how shall we abide, occasionally attaining to delightful satisfaction brought about by detachment from the hindrances'.

Venerable Sir, when a noble disciple attains to delightful satisfaction brought about by detachment from the hindrances, five kinds of conditions do not arise in him. At that time, pain and distress associated with sensual pleasures do not arise in him. Happiness and joy associated with sensual pleasures also do not arise in him. At that time pain and distress associated with demeritoriousness also do not arise in him. Happiness and joy associated with demertoriousness also do not arise in him.

Pain and distress associated with meritoriousness do not arise in him. When a noble disciple abides and attains to delightful satisfaction brought about by detachment from the hindrances, five kinds of conditions do not arise in him.

Well said, Sāriputta, well said!

Sāriputta, when a noble disciple attains to delightful satisfaction brought about by detachment from the hindrances, five kinds of condition do not arise in him. At that time pain and distress associated with sensual pleasures also do not arise in him. Happiness and joy associated with sensual pleasures do not arise in him. At that time, pain and distress associated with demeritoriousness also do not arise in him. Happiness and joy associated with demeritoriousness also do not arise in him. Pain and distress associated with meritoriousness do not arise in him.

Sāriputta, when a noble disciple attains to delightful satisfaction brought about by detachment from the hindrances, these five kinds of conditions do not arise in him.

End of Pīti Sutta,
the sixth in this Vagga.

7. VANIJJĀ SUTTA

Discourse on Trading

177. Bhikkhus, a lay disciple should not engage in these five kinds of trade.

What are the five?

Trading in weapons.

Trafficking in humans.

Trading in meat.

Trading in intoxicating drinks.

Trading in poisons.

Bhikkhus, a lay disciple should not engage in these five kinds of trade.

End of Vanijja Sutta,
the seventh in this Vagga.

8. RĀJĀ SUTTA

Discourse on Rulers

178. Bhikkhus, what do you think of this? “This man renounces taking of another’s life and abstains from taking another’s life. Have you seen or heard of the rulers arresting him and putting him to death, putting him in confinement, of banishing him from the country or doing what they like with him, on the score of his having abstained from taking another’s life?” (Asked the Bhagavā).

“Venerable Sir, we have not seen or heard of it”.
(Said the Bhikkhus).

Well said bhikkhus.

“This man renounces taking of another’s life and abstains from taking another’s life. I myself have not seen or heard of the rulers arresting him and putting him to death, of putting him in confinement, of banishing him from the country or of doing what they like with him, on the score of his abstaining from the taking of another’s life. As a matter of fact, only the wrong deed of a man is spoken of (thus) ‘This man has killed a woman or a man’. Have you in fact seen or heard of the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country, or of doing what they like with him, on the score of his taking another’s life?” (Asked the Bhagavā).

“Venerable Sir, we have seen and heard of it. We shall hear of it in future also”. (Said the Bhikkhus).

Bhikkhus, what do you think of this?

“This man renounces the taking of what is not given and abstains from taking what is not given. Have you seen or heard of the rulers arresting him and putting him to death, or putting him in confinement, of banishing him from the country or of doing what they like with him on the score of his abstaining from taking what is not given?” (Asked the Bhagavā).

“Venerable Sir, we have not seen or heard of it”. (Said the bhikkhus).

Well said, bhikkhus.

“This man renounces taking what is not given and abstains from taking what is not given. I myself have not seen or heard of the rulers arresting this man and putting him to death, of putting him in confinement, of banishing him from the country, or of doing what they like with him, on the score of his taking what is not given. As a matter of fact, only the wrong deed of a man is spoken of thus: ‘This man takes what is not given from the village or from the countryside,

with intent to steal it'. Have you in fact seen or heard the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his taking what is not given?" (Said the Bhikkhus).

"Venerable Sir, we have seen and heard of it. We shall hear of it in the future also".

Bhikkhus, what do you think of this?

"This man renounces committing sexual misconduct and abstains from committing sexual misconduct. Have you heard or seen the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his abstaining from committing sexual misconduct?" (Asked the Bhagavā).

"Venerable Sir, we have not seen or heard of it". (Said the bhikkhus).

Well said, bhikkhus.

"This man renounces committing sexual misconduct and abstains from committing sexual misconduct. I myself have never seen or heard of the rulers arresting that man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of abstaining from committing sexual misconduct. As a matter of fact only the wrong deed of a man is spoken of thus: 'this man commits adultery with another's wife or daughter'." (Asked the Bhagavā).

"Venerable Sir, we have seen and heard of it. We shall hear of it in the future also". (Said the bhikkhus).

Bhikkhus, what do you think of this?

"This man renounces speaking what is not true and abstains from speaking what is not true. Have you seen or

heard of the rulers arresting him or putting him to death or putting him in confinement or of banishing him from the country and of doing what they like with him, on the score of saying what is not true?" (Asked the Bhagavā).

Venerable Sir, we have not seen or heard of it. (Said the bhikkhus).

Well said, bhikkhus.

"This man renounces speaking what is not true and abstains from speaking what is not true. I myself have not seen or heard of the rulers arresting this man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his abstaining from speaking what is not true. As a matter of fact, only the wrong deed of a man is spoken of thus: 'This man by speaking what is not true, endangers the interest of the rich householder or of the rich householder's son'. Have you in fact seen or heard of the rulers arresting him and putting him to death, putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of speaking what is not true?" (Asked the Bhagavā).

"Venerable Sir, we have seen and heard of it. We shall hear of it in the future also". (Said the bhikkhu).

Bhikkhus, what do you think of this?

"This man renounces taking of intoxicating drinks that cause heedlessness and abstains from taking of intoxicating drinks that cause heedlessness. Have you seen or heard of the rulers arresting him or putting him to death or putting him in confinement or of banishing him from the country and of doing what they like with him, on the score of saying what is not true?" (Asked the Bhagavā).

Venerable Sir, we have not seen or heard of it. (Said the bhikkhus).

Well said, bhikkhus.

“This man renounces taking of intoxicating drinks that cause heedlessness and abstains from taking of intoxicating drinks that cause heedlessness. I myself have (never) seen or heard of the rulers arresting this man and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his abstaining from intoxicating drinks that causes heedlessness”.

As a matter of fact, only the wrong deed of a man is spoken of thus. “This man kills a woman or a man because he has taken intoxicating drinks that cause heedlessness.”

“This man takes what is not given from a village or from the countryside with intent to steal, because he has taken intoxicating drinks that cause heedlessness”.

“This man commits adultery with another’s wife or daughter because he has taken intoxicating drinks that cause heedlessness”.

“This is a man, by speaking what is not true, endangers the interest of the rich householder or of the rich householder’s son, because he has taken intoxicating drinks that cause heedlessness”.

Have you in fact seen or heard of the rulers arresting him and putting him to death, of putting him in confinement, of banishing him from the country and of doing what they like with him, on the score of his taking intoxicating drinks that causes heedlessness?

Venerable Sir, we have seen and heard of it. We shall hear of it in the future also”.

End of Rājā Sutta,
the eighth in this Vagga.

9. GIHI SUTTA

Discourse concerning Laymen

179. At that time Anāthapiṇḍika, accompanied by five hundred lay disciples, approached the Bhagavā, made his obeisance and sat at a suitable place.

The Bhagavā then said to the Venerable Sāriputta:

Sāriputta, a layman wearing white clothes who observes the five moral precepts, can attain at will without difficulty and without trouble the four kinds of blissful living based on noble consciousness, which are the products of the purest mind by which one lives blissfully in this very life. If he wishes, he can say of himself “For me rebirth in niraya is ended, rebirth in the world of animals is ended, rebirth as a famished spirit (peta) is ended, falling to ruin (in any) of the miserable realms (apāya) is ended. I have become a (sotapanna) Stream-Winner, not liable to fall into realms of misery and suffering, assured am I of a good destination and of attaining the three higher Path Knowledges (Magga).”

What are the five?

In this Teaching, Sāriputta, an Ariya disciple:

Abstains from taking the life of living beings.

Abstains from taking what is not given.

Abstains from committing sexual misconduct.

Abstains from speaking what is not true.

Abstains from taking intoxicating drinks that cause heedlessness.

These are the five moral precepts that are observed.

What are the four kinds of blissful living based on noble consciousness that are attainable at will without difficulty and without trouble, which are the products of the purest mind by which one lives blissfully in this very life.

In this Teaching, Sāriputta, an Ariya disciple has unshakeable conviction in the Bhagavā (and reflects on the attributes of the Bhagavā thus:) “That Bhagavā is called Arahant because he is worthy of special veneration. He is also called Sammāsambuddha because he truly comprehend all the dhammas by his own intellect and insight. He possesses supreme knowledge and perfect practice of morality (Vijjā-caraṇasampanna). He speaks only what is beneficial and true (Sugata). He knows all the three lokas, (Lokavidū). He is also called Anuttaro-purisa-dhamma-sarati because he is incomparable in taming those who deserve to be tamed. He is also called Satthādeva-manussānum because he teaches devas and men. He is also called the Buddha because he is the Enlightened One knowing and teaching the Four Ariya Truths. He is called Bhagavā because he is the Most Exalted.”

This is how an Ariya disciple obtains the first kind of blissful living based on noble consciousness, by making the mind pure that is not yet pure, by making the mind clean that is not yet clean. And again Sāriputta, an Ariya disciple has unshakeable conviction in the Dhamma (reflecting):

“The Dhamma taught by the Bhagavā is well expounded (Svakkhāta) (because it is the exposition of the four Ariya Truths which lead to the realization of Nibbāna). Its truths are personally apperceivable (Sandiṭṭhika) (because they can actually be experienced and comprehended by anyone through adequate practice of Insight development). It is not delayed in its results (Akālika) (because it immediately yields the benefit of realization of Nibbāna, i. e. achieving Phala immediately after Magga). It can stand investigation (Ehipassika) (lit. come and see). It is worthy of being perpetually borne in mind (Opaneyika). And its truths can be realized and experienced by the Ariyas individually by their own effort and practice (Paccattain veditabba viññūhi).

And again, Sāriputta, an Ariya disciple has unshakeable conviction in the Saṃgha (reflecting):

The disciples of the Bhagavā, the Saṃgha, are endowed with right practice, Suppatippanna, (because the Saṃgha practise the right practise i. e. the development of the Noble Path of Eight Constituents). They are endowed with straightforward uprightness, Ujuppatippanna (because the Saṃgha diligently and unswervingly follow the straight Middle Way i.e. the Noble Path of Eight Constituents). They are endowed with right conduct, Ñāyappatippanna (because the practice of the Saṃgha is solely directed to the realization of Nibbāna). They are endowed with correctness in practice, Sāmīcippatippanna (because the Saṃgha devotedly cultivate the development of the Noble Path of Eight Constituents). The disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples of the Bhagavā, are worthy of receiving offerings brought from afar, (Āhunneya). They are worthy of receiving offerings specially set aside for guests, (Pāhuneyya). They are worthy of receiving offerings donated for well being in the next existence, (Dakkhineyya), and are worthy of receiving obeisance with joined palms-raised to the forehead, (Anjalikaraṇiya). They are incomparable fertile fields for all to sow the seeds of merit, (Anuttarampuṇṇakkhettamī Lokassa).

This is how an Ariya disciple obtains the third kind of blissful living based on noble consciousness that is not yet pure, by making the mind clean that is not yet clean.

And again, Sāriputta, an Ariya disciple of the Bhagavā, is possessed of morality, which leads to liberation (from craving), which are praised by the wise, which are not subject to craving and wrong views, which are conducive to concentration of the mind, and which are unbroken, intact, unblemished and unspotted.

This is how an Ariya disciple obtains the fourth kind of blissful living in this existence, by making the mind pure that is not yet pure, by making the mind clean that is not yet clean.

These are the four kinds of blissful living based on noble consciousness which are attainable at will without difficulty and without trouble, which are the products of the purest mind, by which one lives blissfully in this very life.

Sāriputta, a layman wearing white clothes can attain at will, without difficulty and without trouble, the four kinds of blissful living, based on noble consciousness, which are the products of the purest mind, by which one lives blissfully in this very life. That person, if he wishes he can say of himself: "For me rebirth in niraya is ended; rebirth in the world of animals is ended; rebirth as a famished spirit is ended; falling to ruin (in any) of the miserable realms (apāya) is ended. I have become a Stream-winner, not liable to fall into realms of misery and suffering; assured am I of a good destination and of attaining the three higher Path Knowledge (Magga)."

The one who is wise should, seeing the peril of niraya, abstain from evil deeds. He should observe the five moral precepts of the Ariyas and abstain from evil deeds.

One with a will to observe the moral precepts, should not oppress living beings, should not knowingly speak words that are not true, should not take possession of what is not given. The noble disciple should be satisfied with his own wife and give a wide berth to another's. He should not take the four kinds of intoxicating spirits and the five kinds of fermented drinks, that cause heedlessness.

(He) should repeatedly be mindful of the attributes of the Bhagavā, repeatedly think of the Dhamma, and should cultivate the trouble free mind associated with the four Noble Abidings, for the sake of attaining to the brahmā realm.

One who has offerings to make, and who seeks the benefit of good deeds, should first of all offer them to the virtuous ones; this kind of offering brings great benefit.

Sāriputta, I am going to discourse on the virtuous ones, listen well to my words. Of cattle of various colours such as black cattle, white cattle, red cattle, blue cattle, green cattle, spotted cattle and grey cattle, the leading bull is tractable. It can carry burden, is possessed of strength, goes straight and fast. Only this bull should be made to carry burden, without its appearance being taken into account.

Similarly, whether one is born in a family of rulers, brāhmins, traders, or poor people, outcastes, sweepers and scavengers, if one is amenable, is of good conduct, is established in the dhamma, is possessed of morality, speaks words that are true, has moral shame, has done away with rebirth and death, is one who has completed the Noble Practice, has laid down the burden, is dissociated from the round of suffering, has done what has to be done, is free of the āsavas. He has reached perfection in all dhammas. He does not cling to any object of attention (with craving and wrong view) and is at peace. Offering to that Arahāt, who is a good and undefiled field of merit is of great benefit.

The foolish ones who are ignorant, unwise, without learning make their offerings (to those)

outside of this Teaching. They do not honour the virtuous ones.

Certain persons honour the wise and virtuous ones praised by the wise. The faith of these persons is rooted in the Bhagavā.

These wise ones either attain to the deva world or in the human realm, they are reborn in noble families, culminating in the realization of Nibbāna. (Said the Bhagavā).

End of Gihi Sutta,
the ninth in this Vagga.

10. GAVESĪ SUTTA

Discourse to Gavesī

180. At one time the Bhagavā, together with many bhikkhus, proceeded on a journey to the Kosalan country. On this long journey the Bhagavā sighted in one direction a grove of Sal trees, made a detour from the route, approached and entered the Sal grove and somewhere there he smiled.

At that time it occurred thus to the Venerable Ānanda:

“What can be the reason, the cause of the Bhagavā’s smile. The Buddhas are not in the habit of smiling without cause”.

The Venerable Ānanda then respectfully addressed the Bhagavā thus:

“Venerable Sir, what can be the reason the cause of the Bhagavā’s smile? The Buddhas are not in the habit of smiling without cause”.

Ānanda, there was a city in this place in ancient times. It was rich, prosperous and well populated with mixed groups of people.

Ānanda, Kassappa Buddha who was worthy of special veneration and who knew all dhammas truly and by himself lived in dependence on that city.

Ānanda, under Kassappa Buddha, who was worthy of special veneration and who knew all dhammas truly and by himself, there was a lay devotee called Gavesī who was not in the habit of observing fully the moral precepts. Ānanda, the lay devotee Gavesī had five hundred lay devotees, none of whom were in the habit of observing the moral precepts.

Ānanda, it then occurred to the lay devotee Gavesī thus: “I have much obliged these five hundred lay devotees. I am their leader and have them claim to lay devoteeship. Neither I nor these five hundred lay devotees fully observe the moral precepts. We are the same in this respect, none being superior in any way. I shall now try to be superior”.

Ānanda, the lay devotee Gavesī, then approached the five hundred lay devotees and said to them: “Friends, as from today, regard me as one who fully observes the moral precepts”.

Ānanda, it then occurred thus to the five hundred lay devotees: “Friend Gavesī has much obliged us. He is our leader and has us claim to lay devoteeship. When even friend Gavesī fully observes the moral precepts, why should not we also observe the moral precepts?”

Ānanda, the five hundred lay devotees, then approached lay devotee Gavesī and said to him: Friend Gavesī, as from today regard (us), the five hundred lay devotees as those who fully observe the moral precepts.

Ānanda, it then occurred thus to lay devotee Gavesī: “I have much obliged these five hundred lay devotees. I am their leader and have them claim to lay discipleship. Both I and these five hundred lay devotees fully observe the moral

precepts. We are the same in this respect, none being superior. I shall now try to be superior”.

Ānanda, the lay disciple Gavesī then approached the five hundred lay devotees and said to them; “Friends, as from today, regard me as one who observes the Noble Discipline i.e. as one who keeps far away from low conduct and who abstains from sexual intercourse, which is the low conduct of the common people”.

Ānanda, it then occurred thus to the five hundred lay devotees: Friend Gavesī has much obliged us. He is our leader and has us claim to discipleship. When even friend Gavesī observes the Noble Discipline, i.e. as one who keeps far away from low conduct, and abstains from sexual intercourse, that is the low conduct of common people, why shouldn’t we do the same?”

Ānanda, the five hundred lay devotees then approached lay devotee Gavesī and said to him: “Friend Gavesī, as from today regard (us), the five hundred lay devotees as those who observe the Noble Discipline i.e. as those who keep far away from low conduct and who abstain from sexual intercourse, which is the low conduct of common people”.

Ānanda, it then occurred thus to the lay devotee Gavesī: “I have much obliged these five hundred lay devotees. I am their leader and have them claim to lay devoteeship. I and these five hundred lay devotees fully observe the moral precepts.

I and these five hundred lay devotees observe the Noble Discipline i.e. keep far away from low conduct and abstain from sexual intercourse, which is the low conduct of the common people. We are the same in this, none being superior. I shall now try to be superior”.

Ānanda, the lay devotee Gavesī then approached the five hundred lay devotees and said to them: Friends, as from

today, regard me as one who takes only one meal, who abstains from taking evening meals and who abstains from taking food after midday.

Ānanda, thereupon it occurred thus again to the five hundred lay devotees; “Friend Gavesī has much obliged us. He is our leader and has us claim to lay devoteeship. When even friend Gavesī is one who takes only one meal, who abstains from taking evening meals and who abstains from taking food after midday, why should not we do the same?”

Ānanda, the five hundred lay devotees then approached lay devotee Gavesī and said to him: “Friend Gavesī, as from today, regard (us) the five hundred lay devotees as, those who take only one meal, who abstain from taking evening meals and who abstain from taking food after midday.”

Ānanda, it then occurred to lay devotee Gavesī: “I have much obliged the five hundred lay devotees. I am their leader and have them claim to lay devoteeship. Both I and the five hundred lay devotees fully observe the moral precepts. I and the five hundred lay devotees observe the Noble Discipline i.e. keep far away from low conduct, abstain from sexual intercourse, that is the conduct of common people. I and the five hundred lay devotees take only one meal, abstain from taking evening meals and abstain from taking food after midday. We are the same in these respects, none being superior. I shall now try to be superior.”

Ānanda, the lay devotee Gavesī then approached Kassapa Buddha, who is worthy of special veneration and who knows all dhammas truly by himself, and respectfully said: Venerable Sir, may I receive in the presence of the Bhagavā initiation into the Order, and may I be admitted into the Order as a bhikkhu.

Ānanda, the lay devotee Gavesī was initiated as a sāmaṇera and was admitted into the Order as a bhikkhu in the presence of Kassapa Buddha, who is worthy of special veneration and who truly knows all dhammas by himself.

Ānanda, soon after he became a bhikkhu, the Venerable Gavesī, dwelling alone in seclusion, vigilant and diligent, directed his mind (to Nibbāna) and soon realizing by himself, in this very life, through Magga Insight (abhiññā), he attained and abided in (the fruits of) the Noblest and most supreme Arahatsip, which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home, to lead the homeless life. He knows distinctly: “Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done, to realize Magga; there is nothing more to do for such realization”. And so the Venerable Gavesī became one among the Arahats.

Ānanda, it then occurred thus again to the five hundred lay devotees: “Venerable Gavesī has much obliged us. He is our leader and has us claim to lay devoteeship. Even Venerable Gavesī has shaved his head and beard, and donning the bark-dyed robe, entered bhikkhuship from lay life. Why should we not do the same?”

Ānanda, the five hundred lay devotees then approached the Kassapa Buddha, who is worthy of special veneration and who knows all dhammas truly and by himself, and respectfully said; Venerable Sir, may we receive in the presence of the Bhagavā, initiation into the Order, and may we be admitted into the Order as bhikkhus’.

Ānanda, the five hundred lay devotees became sāmaṇeras in the Order of bhikkhus. Ānanda, it then occurred thus to Venerable Gavesī: “I have gained at will and without difficulty and without trouble, the happiness of this incomparable emancipation. It would be well if these five hundred bhikkhus also gained, at will and without difficulty and without trouble, the happiness of this incomparable emancipation”.

Ānanda, those five hundred bhikkhus, then approached a dwelling in seclusion, vigilant and diligent, directed their

minds (towards Nibbāna) and soon, realizing by themselves in this very life, through Magga Insight (abhiññā) they attained and abided in (the fruits of) the noblest and most supreme Arahātship, which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home, to lead the homeless life. They know distinctly, “Rebirth is no more; fulfilled is the Noble Practice of Purity, done is all there is to be done to realize Magga; there is nothing more to do for such realization”.

Ānanda, the five hundred bhikkhus headed by Venerable Gavesī, putting forth the unsurpassed and the noblest effort, realized the incomparable emancipation that is Arahatta Fruition.

Therefore, Ānanda, in this Teaching, you should practise (with this in mind): (We) shall practise putting forth the unsurpassed and the noblest effort, and realize the incomparable emancipation that is Arahatta Fruition. Ānanda, you should (yourself) practise in this manner. (Said the Bhagavā).

End of Gavesī Sutta,
the tenth in this Vagga.

End of Upāsaka Vagga, the third Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xix). iv. ARAÑÑA VAGGA

1. Ārañña Sutta
2. Cīvara Sutta
3. Rukkhamūlika Sutta
4. Sosānika Sutta
5. Abbhokāsika Sutta
6. Nesajjika Sutta
7. Yathāsanthatika Sutta
8. Ekāsanika Sutta
9. Khalupacchābattika Sutta
10. Pattapiṇḍika Sutta

(xix). iv. ARAÑÑA VAGGA

1. ĀRAÑÑIKA SUTTA

Discourse on Forest Dwelling Bhikkhus

181. Bhikkhus, forest dwelling bhikkhus are of these five kinds.

What are the five?

They dwell in the forest because their intelligence is poor or because they are very much bewildered.

They dwell in the forest because they have an evil desire and because they are oppressed by evil desire.

They dwell in the forest because they are insane and because their minds are distracted.

They dwell in the forest (bearing in mind) that the Buddhas and their disciples praise (such forest dwelling).

They dwell in the forest relying only on fewness of wants, relying only on contentment, relying only on austere practice, relying only on seclusion and relying only on the benefit of austere practice.

Bhikkhus, these are the five kinds of forest dwelling bhikkhus.

Bhikkhus, of these five forest dwelling bhikkhus, only the fifth bhikkhu is the highest, the best, the foremost, the greatest and the most excellent.

For example, bhikkhus, milk comes from the cow, curd from milk, ghee from curd, butter from ghee and cream from butter. Just as cream is reckoned the best, so also, of the five forest dwelling bhikkhus, the one who dwells in the

forest relying only on the fewness of wants, relying only on contentment, relying only on austere practice, relying only on seclusion, and relying only on the benefit of austere practice, is the highest, the best, the foremost, the greatest and the most excellent. (Said the Bhagavā).

End of Arannika Sutta,
the first in this Vagga.

2. CĪVARA SUTTA

Discourse on Robes

182. Bhikkhus, the bhikkhu who observe the ascetic practice of wearing robes made out of rags collected from a dust heap are of these five kinds.

What are the five?

They observe the ascetic practice of wearing robes made out of rags collected from dust heaps because their intelligence is poor, because they are much bewildered ...p... they observe the ascetic practice of wearing robes made out of rags collected from dust heaps because they rely only on the benefit of austere practice.

Bhikkhus, these are the five kinds of bhikkhu who observe the ascetic practice of wearing robes made out of rags collected from dust heaps. (Said the Bhagavā).

End of Cīvara Sutta,
the second in this Vagga.

3. RUKKHAMŪLIKA SUTTA

Discourse on Bhikkhus Dwelling at the Foot of a Tree

183. Bhikkhus, the bhikkhu who observe the ascetic practice of dwelling at the foot of a tree are of these five kinds.

What are the five?

They observe the ascetic practice of dwelling at the foot of a tree because their intelligence is poor or because they are very much bewildered ...p.... they observe the ascetic practice of dwelling at the foot of a tree because they rely only on austere practice.

Bhikkhus, these are the five kinds of bhikkhus who observe the ascetic practice of dwelling at the foot of a tree. (Said the Bhagavā).

End of Rukkhamūlika Sutta,
the third in this Vagga.

4. SOSĀNIKA SUTTA

Discourse on Bhikkhus who Dwell at the Cemetery

184. Bhikkhus, the bhikkhus who observe the ascetic practice of dwelling in a cemetery are of these five kinds.

What are the five?

They observe the ascetic practice of dwelling in a cemetery because their intelligence is poor or because they are very much bewildered ...p... they observe the ascetic practice of dwelling in a cemetery because they rely only on the benefit of the austere practice.

Bhikkhus, these are the five kinds of bhikkhus who observe the ascetic practice of dwelling in a cemetery. (Said the Bhagavā).

End of Sosānika Sutta,
the fourth in this Vagga.

5. ABBHOKĀSIKA SUTTA**Discourse on Bhikkhus who Dwell in the Open**

185. Bhikkhus, the bhikkhus who observe the ascetic practice of dwelling in the open are of these five kinds ...p...

End of Abbhokāsika Sutta,
the fifth in this Vagga.

6. NESAJJIKA SUTTA**Discourse on Bhikkhus who Remain in the Sitting Position**

186. Bhikkhus, the bhikkhus who observe the ascetic practice of remaining in a sitting position are of these five kinds ...p...

End of Nesajjika Sutta,
the sixth in this Vagga.

7. YATHĀSANTHATIKA SUTTA**Discourse on Bhikkhus who accept Whatever Living Place is Offered**

187. Bhikkhus, the bhikkhus who observe the ascetic practice of accepting whatever living place is offered are of these five kinds ...p...

End of Yathāsanthatika Sutta,
the seventh in this Vagga.

8. EKĀSANIKA SUTTA

Discourse on Bhikkhus who Partake the Alms Food at One Sitting

188. Bhikkhus, these are the five kinds of bhikkhus who observe the ascetic practice of partaking the alms food at one sitting ...p...

End of Ekāsanika Sutta,
the eighth in this Vagga.

9. KHALUPACCHĀBATTIKA SUTTA

Discourse on Bhikkhus who Refuse all Food After they Have Had Enough

189. Bhikkhus, the bhikkhus who observe the ascetic practice of refusing all further offered food after signifying they have had enough, are of these five kinds ...p...

End of Khalupacchābattika Sutta,
the ninth in this Vagga.

10. PATTAPINḌIKA SUTTA

Discourse on Bhikkhus Eating only from the Alms Bowl

190. Bhikkhus, the bhikkhus who observe the ascetic practice of eating only from the alms bowl are of these five kinds.

What are the five?

(They) observe the ascetic practice of eating only from the alms bowl because their intelligence is poor or because they are very much bewildered.

(They) observe the ascetic practice of eating only from the alms bowl because they have evil desire and because they are oppressed by evil desire.

(They) observe the ascetic practice of eating only from the alms bowl because they are insane and because their minds are distracted.

(They) observe the ascetic practice of eating only from the alms bowl (bearing in mind) that the Buddhas and their disciples praise (this practice).

(They) observe the ascetic practice of eating only from the alms bowl relying only on fewness of wants, relying only on contentment, relying only on austere practice, relying on a seclusion, and relying only on the benefit of austere practice.

Bhikkhus, these are the five kinds of bhikkhus who observe the austere practice of eating only from the alms bowl.

Bhikkhus, of these five bhikkhus who observe the ascetic practice of eating only from the alms bowl, only the fifth bhikkhu is the highest, the best, the foremost, the greatest, and the most excellent.

For example, bhikkhus, milk comes from the cow, curd from milk, ghee from curd, butter from ghee, and cream from butter. Just as the cream is reckoned the best, so also, of the five bhikkhus who observe the ascetic practice of eating from the alms bowl, only the fifth bhikkhu is the highest, the best, the foremost, the greatest, and the most excellent.

End of Pattapiṇḍika Sutta,
the tenth in this Vagga.

End of Arañña Vagga, the fourth Vagga.

Namo tassa Bhagavato arahato sammā sambuddhassa

(xx). v. BRĀHMAṆA VAGGA

1. Soṇa Sutta
2. Brahmin Doṇa Sutta
3. Saṅgārava Sutta
4. Kāraṇapālī Sutta
5. Piṅgiyānī Sutta
6. Mahāsupina Sutta
7. Vassa Sutta
8. Vaca Sutta
9. Kula Sutta
10. Nissāraṇīya Sutta

xix. (v). BRĀHMAṆA VAGGA

1. SONA SUTTA

Discourse Concerning Sona

191. Bhikkhus, these five kinds of characteristics of the Brahmins of old, are nowadays only to be seen in dogs, not in the brahmins.

What are the five?

Bhikkhus, in the olden days brahmins went only to female brahmins for sex. They did not go to those who were not female brahmins. Bhikkhus, brahmins nowadays go to female brahmins and to those who are not female brahmins.

Bhikkhus, nowadays dogs go only to female dogs, not to those who are not female dogs. This is the first characteristic of brahmins of old, which is to be found only in dogs and no longer in brahmins.

Bhikkhus, in the olden days, brahmins went only to female brahmins who were in their period, not to female brahmins who were not in their period. Nowadays, brahmins go to both, those female brahmins in their period and to those not in their period.

Bhikkhus, nowadays dogs go only to female dogs in their period and not to those not in their period.

Bhikkhus, this is the second characteristic of brahmins of old, which is to be found nowadays only in dogs and no longer in brahmins.

Bhikkhus, in the olden days, brahmins did not trade in female brahmins by buying and selling them. They cohabited only through mutual affection and in order to carry on the family line.

Bhikkhus, nowadays brahmins trade in female brahmins by buying and selling them. They also cohabit through mutual affection and to carry the family line.

Bhikkhus, nowadays, dogs do not trade in buying and selling female dogs. They come together through mutual affection and to carry on the family line.

Bhikkhus, this is the third characteristic of brahmins which is to be found only in dogs and no longer in brahmins.

Brahmins, in the olden days, the brahmins did not hoard wealth, grain, silver and gold. Bhikkhus, nowadays brahmins hoard wealth, grain, silver and gold.

Bhikkhus, nowadays dogs do not hoard wealth, grain, silver and gold.

Bhikkhus, this is the fourth characteristic of brahmins of the olden days which is to be found nowadays only in dogs and not in brahmins.

Bhikkhus, in the olden days, brahmins looked for evening meal only in the evening, for morning meal only in the morning. Bhikkhus, nowadays brahmins eat to the full whenever they want to and take away what is left.

Bhikkhus, nowadays dogs look for evening food in the evening and morning food only in the morning.

Bhikkhus, this is the fifth characteristic of brahmins of the old days which is to be found nowadays only in dogs and not in brahmins.

Bhikkhus, these five characteristics of the brahmins of the old days are to be found only in dogs and not in brahmins. (Said the Bhagavā).

End of Soṇa Sutta,
the first in this Vagga.

2. BRAHMIN DOṆA SUTTA

Discourse concerning Brahmin Doṇa

192. At that time the brahmin Doṇa approached the Bhagavā and exchanged greetings and engaged in friendly conversation with the Bhagavā, sat at a suitable place and said thus to the Bhagavā:

Venerable sir, I have heard it said thus: “Samaṇa Gotama does not make obeisance to brahmins who are aged, of ripe old age, have gone through various times, and are in the last stage of their lives, does not welcome them and offer a seat to them”. What I have heard is indeed true. The honourable Gotama does not make obeisance to brahmins who are aged, of ripe old age, have gone through various times and are in the last stages of their lives and does not welcome them and offer a seat to them. Honourable Gotama failing to make obeisance and so on, is certainly lacking in propriety.

Doṇa, do you claim to be a brahmin?(Asked the Bhagavā).

Venerable Sir, “A brahmin has good lineage both from his mother’s and father’s sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. He can recite the verses of the Vedic lore and preserves the Vedic lore. He is a past master in three vedas with the indices and ritual, in phonology too, and fifthly in the texts of Nigandu (dictionary), Keṭuba (the art of writing), and Akkhappadbhada (elementary grammar), as well as Itihara the Fifth. He is also the master of Pada (composition) and Veyyakarana (advanced grammar) and is thoroughly conversant with Lokayata (worldly wise philosophy) and with the bodily marks of a Great Man”. Venerable Sir, if anybody were to

say rightly about a brahmin he should say of him in these terms.

Venerable Sir, I have good lineage both from my mother's and father's sides. I am descended from pure lineage, back to the seventh generation of my forebears. I am impeccable and irreproachable on the score of my lineage. I can recite the verses of the Vedic lore. And preserve the Vedic lore. I am past master in the three Vedas with the texts of Nigandu (dictionary) Keṭubha (the art of writing) and Akkharappabhida (elementary grammar) as well as Itihasa the Fifth. I am also master Pada (composition) and Veyyākaraṇa (advanced grammar) and am thoroughly conversant with Lokāyata (worldly wise philosophy) and with the bodily marks of a Great Man. Venerable Sir, if anybody were to say these words rightly, he would be referring to me.

Doṇa, there were sages, the original teachers of the brahmins, who made the vedas, taught the vedas. Nowadays brahmins recite the Vedas after the ancient Vedas, chanted, taught and collected by these sages. They chant and recite them after the manner of these sages and teach them after the manner of these sages. Who are these sages? They are Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadagga, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu.

The brahmin disciples of these sages are classified into five kinds of brahmins as:

Brahmins who are like a brahmā.

Brahmins who are like a deva.

Brahmins who are well disciplined.

Brahmins who are undisciplined.

A fifth kind of brahmin who are like outcastes.

Doṇa, of these five kinds of brahmins, which kind are you? (Asked the Bhagavā).

Venerable Gotama, I have no knowledge of the five kinds of brahmins. As a matter of fact, we know that we are just brahmins.

I beg of Venerable Gotama that he will teach me the five kinds of brahmins. (Respectfully requested Doṇa).

Doṇa, if that is so, listen. Bear in mind well, I shall teach. (Said the Bhagavā).

“Very well Venerable Gotama” replied Doṇa to the Bhagavā. The Bhagavā proceeded to deliver this discourse. Doṇa in what manner is a brahmin like a Brahmā?

In what manner Doṇa, the brahmin is of good lineage both from his mother’s and father’s side. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. That brahmin recites and reads the Vedas for forty-eight years and observes discipline of celibacy of a young brahmin.

After observing for forty eight years the discipline of the celibacy of a young brahmin, and reciting and reading the vedas, he lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does ‘lawful’ mean in seeking things?

He does not seek things by farming, trading, cattle breeding, by military service or the ruler’s service by the exercise of any skill. Not holding the alms bowl in contempt, he seeks things by begging only. That person, after delivering the things to be offered to the teacher, he shaves his head and beard, and donning the bark-dyed robe, leaves lay life and becomes a recluse.

After becoming a recluse that person abides suffusing a certain direction (quarter) with loving kindness. Similarly, he abides suffusing a second, a third and a fourth direction

with loving kindness. In this manner, that person abides making himself one with all beings above, below, across, and beings in all the quarters, suffusing the entire world of beings with mind associated with loving-kindness that is expansive, lofty, unbounded, without enmity and malice. With mind associated with compassion ...p... with mind associated with sympathetic joy ...p...

He abides suffusing one direction (quarter) with mind associated with equanimity. Similarly, he abides suffusing with equanimity a second, a third, and a fourth quarter. In this manner, that person abides, making himself one with all beings above, below, across, and beings in all quarters, suffusing the entire world of beings with mind associated with equanimity that is expansive, lofty, unbounded, without enmity and malice.

That person, after developing these four Noble abidings and on the dissolution of his body at death, is happily reborn in the brahmā world.

Doṇa, in this manner is the brahmin like a Brahmā. (1)

Doṇa, in what manner is a brahmin like a deva?

Doṇa, the brahmin is of good lineage both from his mother's and father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. That brahmin recites and reads the Vedas for forty-eight years and observes the discipline of the celibacy of a young brahmin. After observing for forty eight years of the discipline of the celibacy of a young brahmin and reciting and reading the Vedas, he lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does 'lawfully' mean in the seeking of things?

He does not seek things by farming, trading, cattle breeding, by military service or the ruler's service or by the exercise of any skill, not holding the alms bowl in contempt, he seeks things by begging only. That person, after delivering the things to be offered to the teacher, lawfully seeks a wife. He does not seek unlawfully.

Doṇa, what does 'lawful' mean in seeking a wife? He does not seek one by buying and selling. He seeks (for wife) only a (brahmin) woman given in marriage by pouring ceremonial water. That person (brahmin) has (sexual) relations only with a female brahmin. He does not have relations with the daughter of a ruler or of a trader, of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a tanner, or of a scavenger or a pregnant woman or a nursing mother or a woman who is not in her period.

Doṇa, why doesn't the brahmin have relations with a pregnant woman?

Doṇa, in case the brahmin has relations with a pregnant woman, the male or female embryo will be greatly fouled. That is why the brahmin does not have relations with a pregnant woman.

Doṇa, why doesn't the brahmin have relations with a nursing mother?

Doṇa, in case the brahmin has relations with a nursing mother, the male or female suckling baby will be oppressed with what is impure and disgusting. That is why the brahmin does not have relations with a nursing mother.

That brahmin woman (with whom the brahmin has relations) is not for the brahmin to enjoy sensual pleasures, nor to disport himself nor to bemuse himself (with sense pleasures). (The brahmin has relations with her) only for the sake of progeny. That brahmin after producing offspring shaved his head and beard, donned the bark-dyed robe and became a recluse, leaving lay life.

That person, after becoming a recluse and detached from sense pleasures ...p... attained to the fourth jhāna and abide therein. After developing these four jhānas and on the dissolution of his body at death was happily reborn in the deva world. Doṇa, in this manner, is the brahmin like a deva. (2)

Doṇa, in what manner, is a brahmin a (well) disciplined brahmin?

The brahmin Doṇa, in this world, is of good lineage both from his mother's and his father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is not impeccable and irreproachable on the score of his lineage. That brahmin, after observing the discipline of the celibacy, of a young brahmin and reciting and reading the vedas for forty-eight years, lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does meant by 'lawful' in seeking things?

(He) does not seek one by buying and selling. He seeks (for wife) only a brahmin woman given in marriage by pouring ceremonial water. That person (brahmin) has (sexual) relations only with a female brahmin. He does not have relations with the daughter of a ruler, or of a trader, or of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a leather tanner, a pregnant woman, or a nursing mother or a woman who is not in her period.

Doṇa, why doesn't the brahmin have relations with a pregnant woman?

Doṇa, in case the brahmin has relations with a pregnant woman, the male or female embryo will be greatly fouled. That is why the brahmin does not have relations with a pregnant woman.

Doṇa, why doesn't the brahmin have relations with a nursing mother?

Doṇa, in case the brahmin has relations with a nursing mother, the male or female suckling baby will be oppressed with what is impure and disgusting. That is why the brahmin does not have relations with a nursing mother.

That brahmin woman (with whom the brahmin has relations) is not for the brahmin to enjoy sense pleasures, not to disport himself nor to bemuse himself (with sense pleasure). (The brahmin has relations with her) only for the sake of progeny. That brahmin, after producing offspring and only because of affection for his offspring, engages himself in seeking wealth. He does not become a recluse, leaving lay life. He adheres to the discipline of the ancient brahmins and does not go against them. Doṇa, because he adheres to the discipline of the ancient brahmins and does not go against them, he is said to be a (well) disciplined brahmin. Doṇa, in this manner is a brahmin a well disciplined brahmin. (3)

In what manner, is the brahmin like a person who is undisciplined?

In this matter, Doṇa, the brahmin in this world is of good lineage both from his mother's and his father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. That brahmin recited and reads the Vedas and observes the discipline of the celibacy of a young brahmin for forty-eight years. After reciting and reading the Vedas and observing the discipline of the celibacy of a young brahmin, he lawfully seeks things to be offered to his teacher. He does not seek them unlawfully.

Doṇa, what does 'lawful' mean in seeking things?

(He) does not seek things by farming, trading, cattle breeding, by military service, or the ruler's service or by exercise of any skill, not holding the alms bowl in contempt, he seeks things by begging only. That person, after delivering

the things to be offered to the teacher, seeks a wife lawfully. He also seeks a wife unlawfully. He seeks a wife by selling and buying. He also seeks (for wife) a brahmin woman given in marriage by pouring ceremonial water.

That brahmin has (sexual) relations with a brahmin woman. He has relations also with the daughter of a ruler, or of a trader, or of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a leather tanner, or a scavenger, or a pregnant woman, or a nursing mother or a woman in her period or a woman not in her period.

That brahmin woman is for the brahmin to enjoy sense pleasures, to disport himself, bemuse himself (with sense pleasures), also to obtain offspring. (That brahmin) does not adhere to the discipline of the ancient brahmins. He goes against that discipline.

Doṇa, because that brahmin 'does not adhere the discipline of the ancient brahmin but goes against it' he is said to be a brahmin who is undisciplined.

Doṇa, in this manner is a brahmin an undisciplined brahmin.(4)

Doṇa, in what manner is a brahmin like an outcaste? In this manner, Doṇa, the brahmin in this world is of good lineage both from his mother's and father's sides. He is descended from pure lineage back to the seventh generation of his forebears. He is impeccable and irreproachable on the score of his lineage. For forty-eight years that brahmin recites and reads the Vedas and observes the discipline of celibacy of a young brahmin. After observing the discipline of the celibacy of a young brahmin and reciting and reading the Vedas for forty-eight years, he seeks lawfully things for offering to his teacher. He seeks them unlawfully too. He seeks them by farming, trading, cattle breeding, military service, the ruler's service or by exercise of a skill. Not holding the alms bowl in contempt, he seeks them also by begging.

That brahmin, after delivering the things to be offered to the teacher, he seeks a wife lawfully. He also seeks a wife by means of selling and buying. He seeks (for a wife) a brahmin woman given in marriage (by pouring ceremonial water).

That brahmin has sexual relations with a brahmin woman. He has relations also with the daughter of a ruler or of a trader, or of the poor, or of an outcaste, or of a hunter, or of a basket weaver, or of a leather tanner, or a scavenger, a pregnant woman, or a nursing mother, or a woman in her periods or a woman not in her periods.

That brahmin is for the brahmin to enjoy sense-pleasure and to disport himself or to bemuse himself (with sense-pleasure). She is also to produce an offspring for him. That brahmin makes his living by engaging in various occupations. Other brahmins ask him thus.

“Why does the revered one while claiming to be a brahmin, make his living by engaging in various occupations?”

That brahmin replies thus; “Revered ones, fire consumes pure objects. It also consumes impure objects. It is not smeared by them. Similarly, revered ones, though a brahmin makes his living by engaging in various occupations, he is not smeared by them.”

Doṇa, because he ‘makes his living by engaging in various occupations’ he is said to be like an outcaste. Doṇa, in this manner is a brahmin like an outcaste.(5)

Doṇa, there were sages, the original teachers of the brahmins who made and taught the Vedas. Nowadays, brahmins recite the Vedas of the ancient Vedas chanted, taught and collected by these sages. They chant and recite them after the manner of these sages and teach them after the manner of these sages. Who are these sages? They are Atthaka, Vāmaka,

Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāsettha, Kassapa and Bhagu.

The brahmin disciples of these sages are classified into five kinds of brahmins:

Brahmins who are like a brahmā.

Brahmins who are like a deva.

Brahmins who are (well) disciplined.

Brahmins who are undisciplined.

Brahmins who are like outcastes.

Doṇa, of these five kinds of brahmins, which kind are you? (Asked the Bhagavā).

Venerable Gotama, if such is the case, we are not even fully brahmins who are like outcastes.

Venerable Gotama, delightful indeed is the discourse ...p...

May the Venerable Gotama, take me as a lay disciple, who takes refuge in the Three Gems, from now on till the end of my life.

End of Brahmin Doṇa Sutta,
the second in this Vagga.

3. SAṄGĀRAVA SUTTA

Discourse to Saṅgārava

193. At that time Brahmin Saṅgārava approached the Bhagavā, and exchanged greetings and engaged in friendly conversation with the Bhagavā. After having concluded amiable and courteous greetings he sat at a suitable place and said thus to the Bhagavā:

Venerable Gotama, although the Vedas are being recited for long, day and night, at times they do not come into one's mind. What can be said if they (the Vedas) are not so recited. What is the reason for, and what is the cause of this?

Venerable Gotama, although the Vedas are not being recited for long, day and night, at times they come into one's mind. What can be said if they are recited. What is the reason for, and what is the cause of this?"

Brahmin, when one is overcome by craving for sensual pleasure, oppressed by craving for sensual pleasures and does not understand truly the way to escape from the craving for sensual pleasures that have arisen, one does not truly know and see one's own interest, one does not truly know and see the interest of another, one does not truly know and see the interest of both.

Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they (the Vedas) are not recited.

For example, brahmin, just as a man with good sight looking at the reflection of his face in a vessel mixed with lac dye, tumeric, dark blue dye, dark red dye, filled with water, would not know and see it clearly, similarly, brahmin, when one is overcome by craving for sensual pleasures, oppressed by craving for sensual pleasures and not understanding truly the way to escape from craving for sensual pleasures that have arisen, one does not truly know and see one's own interest, nor another's ...p... one does not truly know and see the interest of both.

Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not so recited! (1)

And again brahmin, when one is overcome by ill will, when one abides with mind oppressed by ill will, and does

not understand the way to escape from ill will that has arisen, one does not truly know and see one's own interest or the interest of another ...p... one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited.

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel filled with water heated by fire, boiling up and flowing over, would not know and see it clearly, similarly brahmin, one is overcome by ill will, when one is overcome by mind oppressed by ill will and does not understand truly the way to escape from ill will that has arisen, one does not truly know and see one's own interest or the interest of another, ...p... one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited. (2)

And again brahmin, when one is overcome by sloth and torpor, when one abides with mind oppressed by sloth and torpor, and does not understand truly the way to escape from sloth and torpor that have arisen, one does not truly know and see one's own interest or the interest of another ...p..., one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited! For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel overgrown with weeds and moss, would not know and see it clearly. Similarly, brahmin, when one is overcome by sloth and torpor, oppressed by sloth and torpor, and does not understand truly the way to escape from sloth and torpor that have arisen, one does not truly know and see one's own interest, or the interest of another, ...p.... one does not truly know and see the interest of both. Though the Vedas are recited for

long, day and night, they do not come into one's mind. What can be said if they are not recited! (3)

And again brahmin, when one is overcome by restlessness and worry, when one abides with mind oppressed by restlessness and worry, and does not understand truly the way to escape from restlessness and worry that have arisen, one does not truly know and see one's own interest, or the interest of another ...p... one does not know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited.

For example brahmin, just as with good sight, looking at the reflection of his face in a vessel filled with water ruffled by the wind into movement and waves, would not know and see it clearly. Similarly, brahmin, when one is overcome by restlessness and worry, when one abides with mind oppressed by restlessness and worry, and does not understand truly the way to escape from restlessness and worry that have arisen, one does not truly know and see one's own interest or the interest of another ...p... one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they were not recited. (4)

And again brahmin, when one is overcome by doubt, oppressed by doubt and does not understand truly the escape from doubt that has arisen, one does not truly know and see one's own interest, or the interest of another ...p...one does not truly know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited.

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel placed in the

dark and filled with water that is agitated, turbid, and would not know and see it clearly. Similarly, brahmin, when one is overcome and disturbed by doubt, when one abides with mind oppressed by doubt and does not understand truly the way to escape from doubt that has arisen, one does not truly know and see one's interest, or the interest of another ...p...one does not know and see the interest of both. Though the Vedas are recited for long, day and night, they do not come into one's mind. What can be said if they are not recited. (5)

Brahmin, when one is not overcome by craving for sensual pleasures, when one abides with mind not oppressed by craving for sensual pleasures and truly understands the way to escape from craving for sensual pleasures that have arisen, one truly knows and sees one's own interest, the interest of another and the interest of both,. Though the Vedas are not recited for long, day and night, they come into one's mind. What can be said if they are recited!

For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel not mixed with lac dye, tumeric, dark blue dye, dark red dye, would know and see it clearly. Similarly, brahmin, when one is not overcome by craving for sensual pleasures ...p...(1)

And again brahmin, when one is not overcome by ill will ...p...

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel filled with water not heated by fire, not boiling up and not flowing over, would know and see it clearly, similarly brahmin, when one is not overcome by ill will ...p...(2)

And again brahmin, when one is not overcome by sloth and torpor ...p...

For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel filled with

water not overgrown with weeds and moss, would know and see it clearly, similarly brahmin, when one is not overcome by sloth and torpor ...p...(3)

And again brahmin, when one is not overcome by restlessness and worry ...p...

For example brahmin, just as a man with good sight looking at the reflection of his face in a vessel filled with water not ruffled by the wind into movement and waves, would know and see it clearly, similarly brahmin, when one is not overcome by restlessness and worry ...p... (4)

And again brahmin, when one is not overcome by doubt, when one abides with mind not oppressed by doubt and understands truly the way to escape from doubt that has arisen, one truly knows and sees one's own interest, the interest of another, and the interest of both. Though the Vedas are not recited for long, day and night, they come into one's mind. What can be said if they are recited!

For example brahmin, just as a man with good sight, looking at the reflection of his face in a vessel placed in the light and filled with water that is clear, not turbid and not agitated, would know and see it clearly, similarly brahmin, when one is not overcome by doubt, when one abides with mind not oppressed by doubt, and one understands truly the way to escape from doubt, he truly knows and sees his own interest, the interest of another, the interest of both. Though the Vedas are not recited for long, day and night, they come into one's mind. What can be said if they are recited. (5)

Brahmin, though the Vedas are recited for long, day and night, at times they do not come into one's mind. What can be said if they are not recited! This (the above) is the reason for, and this is the cause of it.

Brahmin, though the Vedas are not recited for long, day and night, at times they come into one's mind. What can

be said if they are recited! This (the above) is the reason for, and this is the cause of it. (Said the Bhagavā).

Venerable Gotama, delightful indeed is the discourse ...p...

May the Venerable Gotama take me as a lay disciple who takes refuge in the Three Gems from now on till the end of my life.

End of Saṅgārava Sutta,
the third in this Vagga.

4. 'KĀRAṆAPĀLĪ SUTTA

Discourse concerning Karanapali

194. At one time the Bhagavā was staying at the pinnacled monastery in Mahāvana Grove near Vesālī. At that time Brahmin Kāraṇapālī was in service of the Licchavi rulers. Brahmin Kāraṇapālī seeing Venerable Piṅgiyānī coming from a distance said:

“Venerable Piṅgiyānī, where have you come from, at this noontime of the day?”

Brahmin, I have come from the presence of Samaṇa Gotama. (Replied Venerable Piṅgiyānī).

What does Venerable Piṅgiyānī think of this? Does he think that Samaṇa Gotama is wise with keen intellect? (Asked Brahmin Kāraṇapālī).

Brahmin, what sort of person am I? How can I know the keen intellect of Samaṇa Gotama? One who knows the keen intellect (of Samaṇa Gotama) must be one like Samaṇa Gotama himself. (Said Venerable Piṅgiyānī).

Venerable Piṅgiyānī does indeed praise Samaṇa Gotama in lofty and noble terms. (Said Brahmin Kāraṇapālī).

Brahmin, what sort of person am I? What sort of person can praise Samaṇa Gotama? That Samaṇa Gotama is worthy of praise because of his praiseworthy virtues. For that reason is he nobler than devas and humans. (said Venerable Piṅgiyānī).

Seeing what special benefit does Venerable Piṅgiyānī revere Samaṇa Gotama so much? (Asked Brahmin Kāraṇapālī).

For example, brahmin, just as a man who has enjoyed a taste that is excellent will not hanker after an inferior taste, similarly, brahmin, one who has listened to any division of Samaṇa Gotama's Teaching, either as discourse, poem, detailed exposition in prose, or discourse relating to wonders, does not hanker after the views of many other samaṇas and brāhmaṇas.

For example, Brahmin, just as a man oppressed by exhaustion and hunger were to obtain a piece of honey cake and should lick it on any side, would experience an excellent taste which does not need any added sweetness. Similarly, brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as discourse, poem, exposition in prose, or discourse relating to wonders, delight and clarity of mind would be experienced.

For example, brahmin, just as a man were to obtain a piece of sandalwood, whether it be yellow sandalwood or red sandalwood and were to smell it, whether at its root, or at the tip, or in the middle, would experience excellent fragrance which does not need any added fragrance. Similarly brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as discourse, poem, detailed exposition in prose, or discourse relating to wonders, one would experience pleasure and delight.

For example, brahmin, just as a man who is very ill, afflicted by sickness and in great pain, on being treated by a competent physician is instantly relieved of his pain, similarly brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as discourse, poem, exposition in prose or discourse relating to wonders, grief, lamentation, bodily pain, distress (of mind) and despair disappears.

For example, brahmin, just as a man oppressed by the sun, overcome by heat, travel worn, hungry and thirsty, should come to a delightful pond of clear, savoury, cool and white water with beautiful banks, would descend into the pond, would bathe and drink and put an end to all the heat, to all the fatigue, to all the swelter in him, similarly, brahmin, whatever division of Samaṇa Gotama's Teaching is listened to, either as a discourse, poem, exposition in prose, or discourse relating to wonders, all the heat, all the fatigue and all the swelter are put to an end.

On this being said, the Brahmin Kāraṇakālī rose from his seat, arranged his robe over the left shoulder, kneeled on the ground and with uplifted palms in the direction where the Bhagavā was, said and exulted three times thus.

"I make obeisance to the Bhagavā who is worthy of special veneration and who knows by himself and truly all dhammas."

"I make obeisance to the Bhagavā who is worthy of special veneration and who knows by himself and truly all dhammas."

"I make obeisance to the Bhagavā who is worthy of special veneration and who knows by himself and truly all dhammas".

Venerable Piṅgiyānī, it is indeed excellent! It is indeed excellent. Venerable Piṅgiyānī, just as one turns up what lies upside down, just as one uncovers what lies covered, just as

one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways.

Venerable Piṅgiyānī, I take refuge in the Revered Gotama, I take refuge in the Dhamma, I take refuge in the Saṃgha. May Revered Piṅgiyānī take me as a lay disciple who has his refuge in the Three Gems from now on till the end of my life.

End of Kāraṇakālī Sutta,
the fourth in this Vagga.

5. PIṆGIYĀNĪ SUTTA

Discourse concerning Pingiyani

195. At one time, when the Bhagavā was staying at the big pinnacled monastery in Mahāvana Grove near Vesālī, five hundred Licchavī princes approached the Bhagavā.

Some of the Licchavī rulers were dark blue in appearance, were dressed in dark blue clothes with dark blue ornaments. Some of the Licchavī rulers were yellow in appearance, were dressed in yellow clothes with yellow ornaments. Some of the Licchavī rulers were red in appearance, were dressed in red clothes with red ornaments. Some of the Licchavī rulers were white in appearance, were dressed in white clothes with white ornaments. The Bhagavā surpassed in elegance to the Licchavī princes in appearance and attendants.

At that time, the Brahmin Piṅgiyānī rose from his seat, arranged his robe over the left shoulder, and with uplifted palms in the direction where the Bhagavā was, respectfully said to the Bhagavā: “Bhagavā, may I be allowed to speak. Sugata, may I be allowed to speak”.

“Piṅgiyānī, do speak” said the Bhagavā.

The Brahmin Piṅgiyānī then praised the Bhagavā in verse in the presence of the Bhagavā.

“Adore the Buddha, brilliant with his glorious rays, who is like the Kokanada lotus that blossoms early in the morning, that has good fragrance and that does not lose its fragrance and is like the sun that dispels the darkness and shines radiantly in the sky.”

The Licchavī princes then gave their five hundred upper robes to brahmin Piṅgiyānī who in turn offered them to the Bhagavā. The Bhagavā then said to the Licchavī princes “Licchavī princes, it is rare for these five kinds of treasures to appear in the world”. What are the five?

It is rare for a Buddha to appear in the world, who is worthy of special veneration and who knows by himself truly all dhammas.

It is rare for one to appear in the world, who can teach the Dhamma (the Doctrine) and the Vinaya (the Discipline) taught by the Buddha.

It is rare for one to appear in the world, who understands the Buddha’s Dhamma and Vinaya when it is taught.

It is rare for one to appear in the world, who understands the Buddha’s Dhamma and Vinaya when it is taught and who practises it in conformity with the Supramundane Dhamma.

It is rare for one to appear in the world, who has a sense of gratitude and who acknowledges it.

Licchavī princes, it is rare for these five treasures to appear in the world.

End of Piṅgiyānī Sutta,
the fifth in this Vagga.

6. MĀHĀSUPINA SUTTA

Discourse on the Great Dreams

196. Bhikkhus, when the Bhagavā who is worthy of special veneration and who knows truly by himself all dhammas, was still a bodhisatta and before he knew the Four Noble Truths, he had five kinds of dreams.

What are the five?

Bhikkhus, when the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, was still a bodhisatta, he dreamt that this great earth was his worthy bed; the Himalayan mountain was his pillow; that he rested his left hand on the eastern ocean, his right hand on the western ocean and his pair of feet on the southern ocean. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, and when he was still a bodhisatta, this was the first dream that he had.

And again, bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, and when he was still a bodhisatta, dreamt that the kind of grass called Tiriya grew from his navel reaching up to the sky. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the second dream that he had.

And again, bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that an army of black-headed white insects crawled up his legs up to his knees, enveloping

them. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the third dream that he had.

And again bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that four kinds of bird of different colours, came from the four directions and descended at his feet, all of them turning white. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the fourth dream that he had.

And again bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that he walked on a mountain of excreta, unsoiled by excreta at every level of the mountain. Bhikkhus, to the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, this was the fifth dream that he had.

Bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that this earth was his worthy bed; the Himalayan mountain was his pillow, that he rested his left hand on the eastern ocean, his right hand on the western ocean, and his pair of feet on the southern ocean. Bhikkhus, this first great dream that the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, had, as a bodhisatta, presaged that he would realize (with penetrative insight) the incomparable Arahatta Path knowledge.

Bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that the kind of grass called Tiriya grew from his navel reaching up to the sky. This second dream that the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, had as a bodhisatta presaged that he would realize (with penetrative insight) the Noble Path of Eight Constituents, that would be made known to the world of men and devas.

Bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that an army of black-headed white insects crawled up his legs up to his knee, enveloping them. This third dream that the bodhisatta had presaged that multitudes of people wearing white clothes would take refuge in him for life.

Bhikkhus, the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that four kinds of birds of different colours came from the four directions and descended at his feet, all of them turning white. This fourth dream that the bodhisatta had presaged that the four classes (of people), namely, the ruling class, the brahmin class, the trading class and the labouring class, in the Buddha's Teaching would leave lay life and enter bhikkhuhood and realize the incomparable Arahatta-fruit.

Bhikkhus, before the Tathāgata who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a bodhisatta, dreamt that he walked on a mountain of excreta,

unsoiled by the excreta at every level of the mountain. This fifth great dream, that the bodhisatta had presaged that the Buddha would not be flattered by the four requisites of robes, alms food, monastic shelter, and medicines and medicinal requisites for use in sickness, would not be deluded by them, would not be overwhelmed by them, and would not make use of them, seeing their fault and knowing liberation.

Bhikkhus, the Tathāgata, who is worthy of special veneration and who knows truly by himself all dhammas, before he knew the Four Noble Truths, when he was still a Bodhisatta had these five kinds of great dreams.

End of Mahāsupina Sutta,
the sixth in this Vagga.

7. VĀSSA SUTTA

Discourse Concerning Rains

197. Bhikkhus, these are the five kinds of danger to the rains. The soothsayers do not know these dangers which are not reflected in their intellect.

What are the five?

Bhikkhus, the element of heat in the upper regions of the sky undergoes violent changes and gets dissolved. For that reason, the rains that have arisen disappear. Bhikkhus, this is the first danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, the element of motion in the upper regions of the sky undergoes violent changes and gets dissolved. For that reason, the rains that have arisen disappear. Bhikkhus, this is the second danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, Rahu, the asura king, receives the rains in his hands and throws them into the ocean. Bhikkhus, this is the third danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, the rain cloud deities are forgetful. Bhikkhus, this is the fourth danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

And again bhikkhus, the people do not observe the Dhamma. Bhikkhus, this is the fifth danger to the rains. The soothsayers do not know this danger which is not reflected in their intellect.

Bhikkhus, these are the five kinds of danger to the rains. The soothsayers do not know these dangers which are not reflected in their intellect.

End of Vāssa Sutta,
the seventh in this Vagga.

8. VĀCĀ SUTTA

Discourse on Speech

198. Bhikkhus, speech that has five characteristics is well spoken, not ill-spoken. It is free from blame and is not censured by the wise.

What are the five?

Speech made at the appropriate time.

Speech made truthfully.

Speech made gently.

Speech made in association with benefit.

Speech made with loving-kindness.

Bhikkhus, speech that has these five characteristics is well spoken, not ill-spoken. It is free from blame and is not censured by the wise.

End of Vācā Sutta,
the eighth in this Vagga.

9. KULA SUTTA

Discourse on the Houses

199. Bhikkhus, the inmates of a house visited by bhikkhus possessed of morality will bring forth many meritorious deeds associated with five conditions.

What are the five?

Bhikkhus, when a house is visited by bhikkhus possessed of morality and the inmates see them, their minds are gladdened; at then that time a household is said to be practising the discipline conducive to rebirth in the deva world.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates welcome them, make obeisance to them and provide seats for them, that household is said to be practising the discipline conducive to rebirth in noble families.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates get rid of the impurity of niggardliness, that household is said to be practising the discipline conducive to great power.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates make offerings to the best

of their ability and means; that household is said to be practising the discipline conducive to great wealth.

Bhikkhus, when a house is visited by bhikkhus possessed of morality and when the inmates ask questions, present their problems and listen to discourses, that house is said to be practising the discipline conducive to great wisdom.

Bhikkhus, the inmates of a house visited by bhikkhus possessed of morality will bring forth many meritorious deeds associated with these five conditions.

End of Kula Sutta,
the ninth in this Vagga.

10. NISSĀRANĪYA SUTTA

Discourse on Conditions for the Deliverance

200. Bhikkhus, the nature of liberation is of five kinds.

What are the five?

In this Teaching, bhikkhus, for the bhikkhu who contemplates sensual pleasures, his mind that does not run into sensual pleasures is not clear, is not steady, and does not freely enter (into the object of contemplation). However, for the bhikkhu who contemplates the Jhāna of impurity (asubha), his mind turns into (the jhāna of) renunciation is clear, is steady and freely enters into (the jhāna of) renunciation. The jhānic consciousness of that bhikkhu properly reaches the object of attention, is properly developed, has properly risen from sensual pleasures, is properly freed and is separated from sensual pleasures. That bhikkhu is freed from the āsavas that arise on account of sensual pleasures and that cause suffering and distress. That bhikkhu does not have to experience

unpleasant sensation. This (Jhāna of renunciation) is the liberation from sensual pleasures, it is taught. (1)

And again bhikkhus, for the bhikkhu who contemplates ill will, his mind that does not run into ill will, is not clear, is not steady, and does not freely enter (into the object of contemplation). But, for the bhikkhu who contemplates loving-kindness which is free from ill will as the object of attention, his mind runs into loving-kindness, is clear, is steady and freely enters (into the object of contemplation). The jhānic consciousness of that bhikkhu properly reaches the object of attention, is properly developed, has properly risen from ill will, is properly freed and is separated from ill will. That bhikkhu is freed from the āsavas that arise on account of ill will and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (jhāna of loving-kindness) is the liberation from ill will, it is taught. (2)

And again bhikkhus, for the bhikkhu who contemplates cruelty, his mind that does not run into cruelty, is not clear, is not steady, and does not freely enter (into the object of contemplation). But, for the bhikkhu who contemplates non-cruelty (jhāna of compassion), his mind that properly reaches the object of meditation, is properly developed, has properly risen from non-cruelty, and is properly freed and is separated from cruelty. That bhikkhu is freed from the āsavas that arise on account of cruelty and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (jhāna of compassion) is liberation from cruelty, it is taught. (3)

And again bhikkhus, for the bhikkhu who contemplates the kasina device (an object for tranquillity meditation), his mind that does not run into the kasina device, is not clear, is not steady and does not freely enter (the object of meditation). But, for the bhikkhu who contemplates the non-material jhāna,

his mind that runs into the non-material jhāna is clear, is steady, and freely enters (into the object of meditation). That bhikkhu's non-material jhānic consciousness properly reaches (the object of attention), is properly developed, and has properly risen from the kasiṇa device, and is properly freed and is separated from the kasiṇa device. That bhikkhu is freed from the āsavas that arise on account of kasiṇa device and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (non-material jhāna) is liberation from kasina device, it is taught. (4)

And again bhikkhus, for the bhikkhu who contemplates sakkāya, the five aggregates of existence, his mind that does not run into sakkāya, is not clear, is not steady, and does not freely enter (into the object of meditation). But, for the bhikkhu who contemplates cessation of sakkāya i.e. Arahatta-fruit, his mind that runs into cessation of craving for sakkāya, is clear, is steady and freely enters (into the object of meditation). The Arahatta-fruit consciousness of that bhikkhu properly reaches the object of attention, is properly developed, has properly risen from sakkāya, is properly freed and is separated from sakkāya. That bhikkhu is freed from the āsavas that arise on account of sakkāya and that cause suffering and distress. That bhikkhu does not have to experience unpleasant sensation. This (cessation of craving for sakkāya) is liberation from sakkāya, it is taught. (5)

In that bhikkhu, there does not persist any delight in sensual pleasure, nor any delight in ill will, nor any delight in cruelty, nor any delight in kasiṇa device, nor any delight in sakkāya. Because there does not persist any delight in sensual pleasures, nor any delight in ill will, nor any delight in cruelty, nor any delight in kasina device, nor any delight in sakkāya, bhikkhus, that bhikkhu is said to be a bhikkhu in whom no defilements persist, who has eliminated craving, one

who has done away with the fetters, one who has properly cast off conceit, and one who has ended dukkhas.

Bhikkhus, the nature of liberation is of these five kinds.

End of Nissāraṇīya Sutta,
the tenth in this Vagga.

End of Brāhmaṇa Vagga, the fifth Vagga.

End of the Fourth Fifty Suttas.

Namo tassa Bhagavato arahato sammāsambuddhassa

V. PAÑCAMA PAÑṆĀSAKA

The Fifth Fifty Suttas

(xxi). i. KIMILA VAGGA

1. Kimila Sutta
2. Dhammasavana Sutta
3. Assajaniya Sutta
4. Bala Sutta
5. Cetokhila Sutta
6. Vinibandha Sutta
7. Yāgu Sutta
8. Dantakaṭṭha Sutta
9. Gītassara Sutta
10. Muṭṭhassati Sutta

(xxi). i. KIMILA VAGGA

1. KIMILA SUTTA

Discourse to Kimila

201. Once the Bhagavā was staying in the Indian Oak Grove near Kimila. During that time the Venerable Kimila Thera approached the Bhagavā, made his obeisance, seated at a suitable place and respectfully said to the Bhagavā.

“Venerable Sir, what is the reason, what is the cause of the dhamma of the virtuous not lasting for long after the Bhagavā has passed away into Parinibbāna?”

In this Teaching, when the Bhagavā passes away into Parinibbāna, the male and female bhikkhus, the male and female lay disciples:

Will live without respect for and submission to the Bhagavā.

Will live without respect for and submission to the Dhamma (the Law).

Will live without respect for and submission to the Saṃgha (order of bhikkhus).

Will live without respect for and submission to the code of morality.

Will live without respect for and submission to one another.

Kimila, this is the reason for and this is the cause of the dhamma of the virtuous not lasting for long after the Bhagavā's passing away into Parinibbāna.

Venerable Sir, what is the reason for and what is the cause of the dhamma of the virtuous lasting long after the Bhagavā's passing away into Parinibbāna?

In this teaching, Kimila, when the Bhagavā passes away into Parinibbāna, the male and female bhikkhus, and the male and female lay disciples:

Will live with respect for and submission to the Bhagavā.

Will live with respect for and submission to the Dhamma (the Law).

Will live with respect for and submission to the Saṅgha (Order of bhikkhus).

Will live with respect for submission to the code of morality.

Will live with respect for and submission to one another.

Kimila, this is the reason for, and this is the cause of the dhamma of the virtuous lasting long after the Bhagavā's passing away into Parinibbāna.

End of Kimila Sutta,
the first in this Vagga.

2. DHAMMASSAVANA SUTTA

Discourse on Hearing the Dhammas

202. Bhikkhus, these are the five kinds of benefit of listening to the Dhamma.

What are the five?

One hears what one has not heard before.

What has been heard (before) is purified.

Doubt can be overcome.

One's view is righted.

One's mind is made lucid.

Bhikkhus, these are the five kinds of benefit of listening to the Dhamma.

End of Dhammassavana Sutta,
the second in this Vagga.

3. ASSAJANĪYA SUTTA

Discourse with the Simile of the Thoroughbred

203. Bhikkhus, the king's thoroughbred steed which is possessed of five qualities is worthy of the king. It is an asset to the king and is reckoned an attribute of kingship.

What are the five?

It goes straight.

It is fast.

It is gentle.

It is patient.

It is possessed of good habits.

Bhikkhus, the king's thoroughbred steed which is possessed of these five qualities is worthy of the king. It is an asset to the king and is reckoned an attribute of kingship.

Similarly bhikkhus, a bhikkhu who is possessed of five factors is worthy of receiving offerings brought even from afar, is worthy of receiving offerings set aside for guests, and worthy of receiving offerings donated for well-being in the next existence. He is worthy of receiving obeisance with joined palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit.

What are the five?

The bhikkhu is possessed of straight forwardness, alertness, gentleness, patience and pure conduct.

Bhikkhus, the bhikkhu who is possessed of these five factors is worthy of receiving offerings brought even from afar, worthy of receiving offerings set aside for guests, worthy of receiving offerings donated for well-being in the next existence, worthy of receiving obeisance with joined palms raised to the forehead and is the incomparable fertile field for all to sow the seeds of merit.

End of Assajaniya Sutta,
the third in this Vagga.

4. BALA SUTTA**Discourse on Power**

204. Bhikkhus, these are the five powers.

What are the five?

The power of Conviction

The power of Shame (to do evil)

The power of Fear (to do evil)

The power of Endeavour

The power of Wisdom

Bhikkhus, these are the five powers.

End of Bala Sutta,
the fourth in this Vagga.

5. CETOKHILA SUTTA**Discourse concerning Spikes to the Mind**

205. Bhikkhus, these are the five factors which are spikes to the mind.

What are the five?

Bhikkhus, in this Teaching, a bhikkhu has doubts about the Bhagavā, he is perplexed, cannot decide his mind, is not clear. Bhikkhus, the mind of the bhikkhu who has doubts about the Buddha, who is perplexed, who cannot decide and whose mind is not clear, is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation. This lack of inclination of the bhikkhu's mind is the first factor towards making effort, repeated effort, lasting effort and strenuous effort in meditation, which is a spike to the mind.

And again bhikkhus, a bhikkhu has doubts about the Dhamma (the Law). ...p...

Has doubts about the Saṅgha (Order of bhikkhus) ...p...

Has doubts about the practice of training oneself ...p...

Is angry, displeased, sore at heart and fractious with his companions in the practice of the Dhamma.

Bhikkhus, the mind of that bhikkhu who is angry, is displeased, is sore at heart and is fractious with (his) companions in the practice of the Dhamma and which is like a spike, is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation. This lack of inclination is the fifth factor which is a spike to the mind.

These bhikkhus, are the five factors that are spikes to the mind.

End of Cētokhila Sutta,
the fourth in this Vagga.

6. VINIBANDHA SUTTA

Discourse on Bondage

206. These are the five factors which are bondage of the mind.

What are the five?

In this Teaching, bhikkhus, a bhikkhu has attachment, desire, love, thirst, burning pain, and craving that are not detached from sense pleasures. Bhikkhus, the mind of the bhikkhu who has attachment, desire, love, thirst, burning pain, and craving that are not detached from sense pleasures, is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation.

This lack of inclination of the bhikkhu's mind towards making effort, repeated effort, lasting effort and strenuous effort in meditation, is the first factor that is a bondage of the mind.

And again bhikkhus, a bhikkhu has attachment ...p... that are not detached from (his own) body ...p... attachment ...p... that is not detached from Corporeality ...p...

(The bhikkhu) after having eaten to his stomach full, he devotes himself to the comfort of sleeping the comfort of lying down, of sleeping ...

(The bhikkhu) taking up the Noble Practice of Purity, aspiring to a certain kind of devahood (with this in mind) "May I become a powerful deva or (at least) an ordinary deva with this observance of morality, with this practice, with this austerity and with this abstinence from sex".

Bhikkhus, the mind of the bhikkhu who practises the Noble Discipline, aspiring to a certain kind of devahood (with this in mind): "May I become a powerful deva or at least an ordinary deva with this observance of morality, with this practice, with this austerity and with this abstinence from sex", is not inclined towards making effort, repeated effort, lasting effort and strenuous effort in meditation. This lack of inclination of the bhikkhu's mind towards making effort ... in meditation, is the fifth factor that is a bondage of the mind.

These, bhikkhus, are the five factors that are bondage of the mind.

End of Vinibandha Sutta,
the sixth in this Vagga.

7. YĀGU SUTTA

Discourse on Rice Gruel

207. Bhikkhus, these are the five benefits of rice gruel.

What are the five?

It dispels hunger.

It dispels thirst.

It causes wind to descend.

It cleanses the bladder.

It digests remnants of newly-taken food.

Bhikkhus, these are the five benefits of rice gruel.

End of Yāgu Sutta,
the seventh in this Vagga.

8. DANTAKATṬHA SUTTA

Discourse on Toothstick

208. Bhikkhus, these are the five disadvantages of not chewing the toothstick.

What are the five?

The eyes are not clear.

The mouth smell bad.

The taste buds are not clean.

Bile and phlegm get mixed up with the food.

The one who does not chew the toothstick does not have a good appetite.

Bhikkhus, these are the five disadvantages of not chewing the toothstick.

These are the benefits of chewing the toothstick.

What are the five?

It makes the eyes clean.

It makes the mouth smell good.

It cleanses the taste buds.

Bile and phlegm do not get mixed up with the food.

The one who chews the toothstick has a good appetite.

Bhikkhus, these are the five benefits of chewing the toothstick.

End of Dantakaṭṭha Sutta,
the eighth in this Vagga.

9. GĪTASSARA SUTTA

Discourse Given in a Singing Voice

209. Bhikkhus, these are the five faults of one who preaches the Dhamma with long drawn-out singing voice.

What are the five?

The preacher himself comes to be attached to that voice.

Others also come to be attached to that voice.

People would come to criticize saying “These samaṇas of the Sakyan clan are singing just like we do”

The preacher who wishes to chant his discourse will have his concentration destroyed.

Those who come after will imitate such preachers.

Bhikkhus, these are the five faults of one who preaches the Dhamma with long drawn-out singing voice.

End of Gītassara Sutta,
the ninth in this Vagga.

10. MUTTHASSATI SUTTA

Discourse on Being Without Mindfulness

210. Bhikkhus, these are the faults of the bhikkhu who goes to sleep without mindfulness and comprehension.

What are the five?

He goes to sleep with discomfort.

He wakes up from sleep with discomfort.

He has bad dreams.

He is not protected by the devas.

He has wet dreams.

Bhikkhus, these are the five faults of the bhikkhu who goes to sleep without mindfulness and without comprehension.

Bhikkhus, these are the five benefits for the bhikkhu who goes to sleep with mindfulness and comprehension.

What are the five?

He goes to sleep in comfort.

He wakes up from sleep in comfort.

He does not have bad dreams.

He is protected by the devas.

He does not have wet dreams.

Bhikkhus, these are the five benefits for the bhikkhu who goes to sleep with mindfulness and comprehension.

End of Mutṭhassati Sutta,

the tenth in this Vagga.

End of Kimila Vagga, the first Vagga.

Namo tassa Bhagavato arahato sammā sambuddhassa

(xxii). ii. AKKOSAKA VAGGA

1. Akkosaka Sutta
2. Bhaṇḍanakāraka Sutta
3. Śīla Sutta
4. Bahubhāṇi Sutta
5. Paṭhama Akkhanti Sutta
6. Dutiya Akkhanti Sutta
7. Paṭhama Apāsādika Sutta
8. Dutiya Apāsādika Sutta
9. Aggi Sutta
10. Madhurā Sutta

(xxii). ii. AKKOSAKA VAGGA

1. AKKOSAKA SUTTA

Discourse on the Bhikkhu Who Is Apt To Abuse

211. Bhikkhus, a bhikkhu who is apt to abuse and revile his companions in the Noble Practice and who maligns the Ariyas is liable to incur five kinds of fault.

What are the five?

He will be cut off from and lose the supramundane dhammas.

He will be guilty of any one of stained ecclesiastical offences.

He will contract severe ailments.

He will die bewildered.

After death and dissolution of his body, he will be reborn in miserable existences (apāya), in wretched destinations (duggati), states of ruin (vinipata), realms of continuous suffering (niraya).

Bhikkhus, the bhikkhu who is apt to abuse and revile his companions in the Noble Practice, and who maligns the Ariyas will incur these five kinds of faults.

End of Akkosaka Sutta,
the first in this Vagga.

2. BHANDHANAKARAKA SUTTA

Discourse on the Bhikkhu Who Causes Dispute among
the Saṃgha

212. Bhikkhus, a bhikkhu who is apt to engage in strife, in the absence (of his companions in the Noble Practice),

or in their presence, who is contentious (*vivada*), who engages in disputation (*ghassa*) or who causes dispute among the Saṃgha, is liable to incur five kinds of fault.

What are the five?

He will not attain to the dhamma that he has not yet attained.

He will fall away from the dhamma that he has attained.

His ill-fame will arise and spread.

He will die bewildered.

On the dissolution of his body, at death, he will be reborn in miserable existences (*apāya*), in wretched destinations (*duggati*), states of ruin (*vinipata*), realms of continuous suffering (*niraya*).

Bhikkhus, a bhikkhu who is apt to engage in strife in the absence (of his companions in the Noble Practice) or in their presence, who is contentious, who engages in disputation, or who causes dispute among the Saṃgha will (for certain) incur these five kinds of fault.

End of Bhaṇḍanakaraka Sutta,
the second in this Vagga.

3. SILA SUTTA

Discourse on Morality

213. Bhikkhus, for an immoral person these five kinds of fault follow from decline in his morality.

What are the five?

In this Teaching bhikkhus, an immoral person whose morality has declined, will come to great loss of his wealth

through forgetfulness. This is the first fault for the immoral person whose morality has declined.

And again bhikkhus, the ill-fame of the immoral person whose morality has declined, will arise and spread. Bhikkhus, this is the second fault for the immoral person whose morality has declined.

And again bhikkhus, when the immoral person whose morality has declined, approaches an assembly of rulers, or of brahmins, or of householders, or of Samaṇas or any kind of assembly, he does so with timidity and dejected face. Bhikkhus, this is the third fault for the immoral person whose morality has declined.

And again bhikkhus, the immoral person whose morality has declined, dies bewildered. Bhikkhus, this is the fourth fault for the immoral person whose morality has declined.

And again bhikkhus, the immoral person whose morality has declined, after death and dissolution of his body will be reborn in miserable existences (apāya) in wretched destinations (duggati), states of ruin (vinipata) and realms of continuous suffering (niraya).

Bhikkhus, these are the five faults for the immoral person whose morality has declined.

Bhikkhus, these five benefits follow a moral person who is possessed of morality.

What are the five?

In this world bhikkhus, a moral person who is possessed of morality, gains a great mass of wealth owing to his being forgetful. This is the first benefit for the moral person who is possessed of morality.

And again, bhikkhus, the good fame of a person who is possessed of morality arises and spreads. Bhikkhus, this is the second benefit for the person who is possessed of morality.

And again, bhikkhus, when a moral person who is possessed of morality, approaches an assembly of rulers, or of brahmins, or of householders or of samaṇas or any kind of assembly, he does so without timidity, with confidence and without dejected face. Bhikkhus, this is the third benefit for the person who is possessed of morality.

And again, bhikkhus, the moral person who is possessed of morality dies unbewildered. Bhikkhus, this is the fourth benefit for the moral person who is possessed of morality.

And again, bhikkhus, the moral person who is possessed of morality after death and dissolution of his body reappears in good destination, the happy world of the devas. Bhikkhus, this is the fifth benefit for the moral person who is possessed of morality.

Bhikkhus, these are the five kinds of benefit for the moral person who is possessed of morality.

End of Sīla Sutta,
the third in this Vagga.

4. BAHUBHĀṆĪ SUTTA

Discourse on the Talkative Person

214. Bhikkhus, these are the five kinds of fault of a person who is talkative.

What are the five?

He is apt to speak what is not true.

He is apt to speak what is slanderous.

He is apt to speak harshly.

He is apt to speak what is frivolous.

After death and dissolution of his body, he reappears is reborn in miserable existences, in wretched destination, in states of ruin and realms of continuous suffering.

Bhikkhus, these are the five kinds of faults of a person who is talkative.

Bhikkhus, these are the five kinds of benefit for a person who speaks with judiciousness and wisdom.

What are the five?

He is not apt to speak what is not true.

He is not apt to speak what is slanderous.

He is not apt to speak harshly.

He is not apt to speak what is frivolous.

After death and dissolution of his body he reappears in a good destination, the happy world of devas.

Bhikkhus, these are the five benefits for the person who speaks with judiciousness and wisdom.

End of Bahubhāṇi Sutta,

the fourth in this Vagga.

5. PAṬHAMA AKKHANTI SUTTA

First Discourse on Being Impatient

215. Bhikkhus, these are the five kinds of fault of being impatient.

What are the five?

(One who is impatient) is not loved and cherished by many.

(One who is impatient) incurs much enmity.

(One who is impatient) commits many faults.

(One who is impatient) dies bewildered.

After death and dissolution of his body, he is reborn in miserable existences, in wretched destinations, in states of ruin, and realms of continuous suffering.

Bhikkhus, these are the five kinds of fault of being impatient.

Bhikkhus, these are the five kinds of benefit of being patient.

What are the five?

(One who is patient) is loved and cherished by many.

(One who is patient) does not incur much enmity.

(One who is patient) does not commit many faults.

(One who is patient) dies unbewildered.

After death and dissolution of his body he is reborn in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit of being patient.

End of Paṭhama Akkhanti Sutta,
the fifth in this Vagga.

6. DUTIYA AKKHANTI SUTTA

Second Discourse on Being Impatient

216. Bhikkhus, these are the five kinds of fault, of being impatient.

What are the five?

(One who is impatient) is not loved and cherished by many.

(One who is impatient) is brutal.

(One who is impatient) suffers from remorse (dissatisfaction).

(One who is impatient) dies bewildered.

After death and dissolution of his body he is reborn in miserable existences, in wretched destinations, in states of ruin, and realms of continuous suffering.

Bhikkhus, these are the five kinds of fault of being impatient.

Bhikkhus these are the five kinds of benefit of being patient.

What are the five?

(One who is patient) is loved and cherished by many.

(One who is patient) is not brutal.

(One who is patient) does not suffer from remorse.

(One who is patient) dies unbewildered.

After death and dissolution of his body he is reborn in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit of being patient.

End of Dutiya Akkhanti Sutta,
the sixth in this Vagga.

7. PAṬHAMA APĀSĀDIKA SUTTA**First discourse on One not Worthy of Esteem**

217. Bhikkhus, these are the five kinds of faults of one who is not worthy of esteem.

What are the five?

He reproaches himself.

The wise appraise and dispraise him.

His ill-fame arises and spreads.

He dies bewildered.

After death and dissolution of his body, he reappears in wretched destinations, miserable existences, states of ruin and realms of continuous suffering.

Bhikkhus, these are the five kinds of faults of one who is not worthy of esteem.

Bhikkhus, these are the five kinds of benefit of one who is worthy of esteem.

What are the five?

He does not reproach himself.

He is appraised and praised by the wise.

His good fame arises and spreads.

He dies unbewildered.

After death and dissolution of his body, he is reborn in a good destination, the happy world of the devas.

Bhikkhus, these are the five kinds of benefit of the person who is worthy of esteem.

End of Paṭhama Apāsādika Sutta,
the seventh in this Vagga.

8. DUTIYA APĀSĀDIKA SUTTA

Second Discourse on One not worthy of Esteem

218. Bhikkhus, these are the five kinds of faults of a person who is not worthy of esteem.

What are the five?

Those who do not esteem him do not come to esteem him.

Some of those who esteem him come to lose their esteem.

He does not follow and practise the Teaching of the Buddha.

Those who come after him do not imitate him.

His mind is not clear.

Bhikkhus, these are the five kinds of fault of the person who is not worthy of esteem.

Bhikkhus, those are the five kinds of benefit of the person who is worthy of esteem.

What are the five?

Those who do not esteem him come to esteem him.

Those who already esteem him come to esteem him more.

He follows and practises the Teaching of the Buddha.

Those who come after him imitate him.

That person's mind is clear.

Bhikkhus, these are the five kinds of benefits of the person who is worthy of esteem. (Said the Bhagavā).

End of Dutiya Apāsādika Sutta,
the eighth in this Vagga.

9. AGGI SUTTA**Discourse on Warming Oneself Before a Fire**

219. Bhikkhus, these are the five kinds of fault of warming (oneself) before a fire.

What are the five?

It makes the eyes unclear.

It makes for impairment of appearance.

It enfeebles one.

It makes for increase in desire for companionship.

It is conducive to unprofitable talk (that is contrary to correct practice conducing to the attainment of deva realm and Nibbāna).

Bhikkhus, these are the five kinds of faults of warming (oneself) before a fire. (Said the Bhagavā).

End of Aggi Sutta,
the ninth in this Vagga.

10. MADHURA SUTTA**Discourse concerning Madhura Town**

220. Bhikkhus, these are the five kinds of fault of Madhurā Town.

What are the five?

The ground is uneven.

It is too dusty.

It has ferocious dogs.

It has menacing demons.

It is difficult to obtain alms food there.

Bhikkhus, these are the five kinds of fault of Maḍhurā Town. (Said the Bhagavā).

End of Madhura Sutta,

the tenth in this Vagga.

End of Akkqsaka Vagga, the second Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xxiii). iii. DĪGHACĀRIKA VAGGA

1. Paṭhama Dīghacārika Sutta
2. Duttiya Dīghacārika Sutta
3. Atinivāsa Sutta
4. Maccharī Sutta
5. Paṭhama Kulūpaka Sutta
6. Duttiya Kulūpaka Sutta
7. Bhoga Sutta
8. Ussūrabhatta Sutta
9. Paṭhama Kaṇhasappa Sutta
10. Duttiya Kaṇhasappa Sutta

(xxiii). iii. DĪGHACĀRIKA VAGGA

1. PAṬHAMA DĪGHACĀRIKA SUTTA

First Discourse on Going on a Long Journey

221. Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecified journeys.

What are the five?

He does not hear what he has not heard before.

He does not (understand properly) what he has heard.

He does not gain confidence through some little dhammas he has heard.

He contracts a severe ailment.

He lacks companionship.

Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecific journeys.

Bhikkhus, these are the five kinds of benefit for the bhikkhu who goes on specific journeys.

What are the five?

He hears what he has not heard before.

He understands properly what he has heard.

He acquires confidence in himself through some little dhamma he has heard.

He does not contract severe ailments.

He has companionship.

Bhikkhus, these are the five kinds of benefit for the bhikkhu who goes on specific journeys. (Said the Bhagavā).

End of Paṭhama Dīghacārika Sutta,
the first in this Vagga.

2. DUTIYA DĪGHACĀRIKA SUTTA**Second Discourse on Going on Long Journeys**

222. Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecific journeys.

What are the five?

He does not attain to the dhamma that he has not attained to before.

He falls away from the dhamma he has already attained to.

He does not gain confidence through some little higher dhamma he has attained.

He contracts severe ailments.

He lacks companionship.

Bhikkhus, these are the five kinds of fault for the bhikkhu who repeatedly goes on long and unspecified journeys.

Bhikkhus, these are the five benefits for the bhikkhu who goes on specific journeys.

What are the five?

He attains to the dhamma that he has not attained to before.

He does not fall away from the dhamma he has already attained.

He gains confidence with some little dhamma he has attained.

He does not contract severe diseases.

He has companionship.

Bhikkhus, these are the five benefits for the bhikkhu who goes on specific journeys. (Said the Bhāgavā).

End of Dutiya Dīghacārika Sutta,
the second in this Vagga.

3. ATINIVĀSA SUTTA

Discourse on Long Sojourning

223. Bhikkhus, these are the five kinds of fault of sojourning for too long.

What are the five?

Having collected many possessions, he possesses many things.

Having collected many medicines, he possesses many medicines.

Having many matters to attend to, he has many obligations.

Having procured with big and small matters to attend to, he gets involved in relationships with lay persons and bhikkhus, that are incompatible with the Teaching.

On leaving the monastic dwelling also, he leaves it with attachment to it.

Bhikkhus, these are the five kinds of faults of sojourning for too long.

Bhikkhus, these are the five benefits of limited sojourning.

What are the five?

Not collecting many possessions, he does not possess many things.

Not collecting many medicines, he does not possess many medicines.

Not being preoccupied with big and small matters to be attended to he is not involved in relationships with lay persons and bhikkhus, that are incompatible with the Teaching.

On leaving that monastery also, he leaves it without attachment to it.

Bhikkhus, these are the five kinds of benefits of limited sojourning. (Said the Bhagavā).

End of Atinivāsa Sutta,
the third in this Vagga.

4. MACCHARĪ SUTTA

Discourse on Stinginess

224. Bhikkhus, these are the five kinds of fault of sojourning for too long.

What are the five?

Stinginess with regard to dwelling place arises.

Stinginess with regard to lay disciple arises.

Stinginess with regard to wealth arises.

Stinginess with regard to good looks and reputation arises.

Stinginess with regard to the Dhamma arises.

Bhikkhus, these are the five kinds of fault of sojourning for too long.

Bhikkhus, these are the five kinds of benefit of limited sojourning.

What are the five?

Absence of stinginess with regard to dwelling place.

Absence of stinginess with regard to lay disciple.

Absence of lay disciple stinginess with regard to one's wealth.

Absence of stinginess with regard to good looks and reputation.

Absence of stinginess with regard to the Dhamma.

Bhikkhus, these are the five kinds of benefit of limited sojourning. (Said the Bhagavā).

End of Maccharī Sutta,
the fourth in this Vagga.

5. PAṬHAMA KULŪPAKA SUTTA

First Discourse on Visitting Houses

225. These are the five kinds of fault for a bhikkhu who visits houses (of families).

What are the five?

A bhikkhu, by visiting a house without telling another bhikkhu, commits an offence (under the Vinaya rule).

By sitting alone with a female in seclusion, a bhikkhu commits an offence (under the Vinaya rules).

By being together (with a female) in concealment, a bhikkhu commits an offence (under the Vinaya rules).

By teaching the Dhamma to a female in a secluded place, for more than five or six words, a bhikkhu commits an offence (under the Vinaya rules).

The bhikkhu abides thinking much of sensual pleasures.

Bhikkhus, these are the five kinds of faults for a bhikkhu who visits houses (of families). (Said the Bhagavā).

End of Paṭhama Kulūpaka Sutta,
the fifth in this Vagga.

6. DUTIYA KULŪPAKA SUTTA**Second Discourse on Visitting Houses**

226. These are the five kinds of fault for a bhikkhu who visits houses (of families) and stays for long, getting involved in relationships with the inmates.

What are the five?

The bhikkhu constantly sees a female. On so seeing the bhikkhu gains companionship with her. Through companionship he becomes intimate with her. Through intimacy, he sinks into lust.

The bhikkhu whose mind sinks into lust, will have to expect this: "I will have to carry on the Noble Practice without delight in it; or I will be committing defiling offence (under the Vinaya rules) or I will have to renounce the training and return to lay life."

Bhikkhus, these are the five kinds of fault for a bhikkhu who visits houses (of families) and stay for long, getting involved in relationships. (Said the Bhagavā).

End of Dutiya Kulūpaka Sutta.
the sixth in this Vagga.

7. BHOGA SUTTA**Discourse on Wealth**

227. Bhikkhus, these are the five kinds of faults of wealth.

What are the five?

They have connection with fire.

They have connection with water.

They have connection with rulers.

They have connection with thieves.

They have connection with undesirable heirs.

Bhikkhus, these are the five kinds of fault of wealth.

Bhikkhus, these are the five kinds of benefit of wealth.

What are the five?

Depending on wealth, one can be happy, pleased and comfortable.

Depending on wealth, one's parents can be happy, pleased and comfortable.

Depending on wealth, one's children and wife, one's slaves and male employees, can be happy, pleased and comfortable.

Depending on wealth, one's friends and companions can be happy, pleased and comfortable.

Depending on wealth, offerings may be made to samaṇas and brāhmaṇa that can bring about rebirth in a good destination, the happy world of the devas.

Bhikkhus, these are the five benefits of wealth. (Said the Bhagavā).

End of Bhoga Sutta,
the seventh in this Vagga.

8. USSŪRABHATTA SUTTA

Discourse on Meals Cooked Late in the Morning

228. Bhikkhus, these are the five kinds of fault of a family where meals are cooked late in the morning.

What are the five?

They have no chance of honouring travelling guests in time.

They have no chance of honouring devas in time with oblations.

They have no chance of honouring in time samanās and brāhmaṇas who partake of only one meal (a day); who do not have an evening meal, and who abstain from food taking after midday.

Their slaves and male employees glumly carry out their duties.

Meals taken at the wrong time are not nourishing.

These are the five kinds of fault of a family where meals are cooked late in the morning.

These are the five kinds of benefit of a family where meals are cooked early in the morning.

What are the five?

They have a chance of honouring travelling guests in time.

They have a chance of honouring the devas in time with oblations.

They have a chance of honouring in time samanās and brāhmaṇas who partake of only one meal (a day), who do not have any evening meal, and who abstain from taking food after midday.

Their slaves and male employees cheerfully carry out their duties.

Meals taken in time are nourishing.

Bhikkhus, these are the five kinds of benefit of a family where meals are cooked timely in the morning. (Said the Bhagavā).

End of Ussūrabhatta Sutta.

the eighth in this Vagga.

9. PAṬHAMA KANHASAPPA SUTTA

First Discourse on the Cobra

229. Bhikkhus, these are the five kinds of faults in a cobra.
What are the five?

It (a cobra) is unclean; it has a bad smell; it oversleeps;
it is dangerous; it is apt to destroy friends.

Bhikkhus, these are the five kind of faults in a cobra.

Similarly, bhikkhus, these are the five kinds of fault in
a woman.

What are the five?

She is unclean; she has a bad smell; she oversleeps;
she is dangerous; she is apt to destroy friends.

Bhikkhus, these are the five kinds of fault in a
woman. (Said the Bhagavā).

End of Paṭhama Kanhasappa Sutta,
the ninth in this Vagga.

10. DUTIYA KANHASAPPA SUTTA

Second Discourse on the Cobra

230. Bhikkhus, these are the five kinds of faults in a cobra.
What are the five?

It is apt to be angry; it is vengeful; it is very poisonous;
is fork-tongued; it is apt to destroy friends.

These are the five kinds of fault in a cobra.

Similarly, bhikkhus, these are the five kinds of fault in
a woman. She is apt to be angry; she is vengeful; she is very
poisonous, she is fork-tongued and is apt to destroy friends.

Bhikkhus, of these five kinds of fault, what will be said (below) is how she is very poisonous.

Bhikkhus, a woman generally has strong desires.

Bhikkhus, of these five kinds of fault, what will be said (below) is how a woman is fork-tongued.

Bhikkhus, a woman is generally apt to be slanderous in her speech.

Bhikkhus, of these five kinds of fault, what will be said (below) is how a woman is apt to destroy friends.

Bhikkhus, a woman is generally apt to commit sexual misconduct.

Bhikkhus, these are the five kinds of fault in a woman. (Said the Bhagavā).

End of Dutiya Kaṇhasappa Sutta,

the tenth in this Vagga.

End of Dīghacārika Vagga, the third Vagga.

Namo tassa Bhagavato arahato sammāsbuddhassa

(xxiv). iv. ĀVĀSIKA VAGGA

1. Āvāsika Sutta
2. Piya Sutta
3. Sobhana Sutta
4. Bahūpakāra Sutta
5. Anukampa Sutta
6. Paṭhama Avaṇṇāraha Sutta
7. Duttiya Avaṇṇāraha Sutta
8. Tatiya Avaṇṇārahaa Sutta
9. Paṭhama Macchariya Sutta
10. Duttiya Macchariya Sutta

xxiv. iv. ĀVĀSIKA VAGGA

1. ĀVĀSIKA SUTTA

Discourse on the Resident Bhikkhu

231. Bhikkhus, a resident bhikkhu who is possessed of five factors does not warm the heart of others.

What are the five?

He does not fulfil his duties and hence does not have the looks of a bhikkhu.

He does not retain what he has heard (of the teachings) and hence has not much learning.

He takes no delight in seclusion and hence has not lessened the defilements.

He has no good speech and hence his words are not good.

He is foolish, stupid, and dull and hence he is unwise.

Bhikkhus, a resident bhikkhu who is possessed of these five factors does not warm the heart of others.

Bhikkhus, a resident bhikkhu who is possessed of these five factors warms the heart of others.

What are the five?

He fulfils his duties and hence has the looks of a bhikkhu.

He has retained what he has heard (of general knowledge) and hence has much learning.

He takes delight in seclusion and hence has lessened the defilements.

He has good speech and hence his words are good.

He is not foolish stupid, and dull, and hence he is wise.

Bhikkhus, a resident bhikkhu who is possessed of these five factors warms the heart of others.

End of Āvāsika Sutta,

the first in this Vagga.

2. PIYA SUTTA**Discourse on Being Loved**

232. Bhikkhus, a resident bhikkhu who is possessed of five factors is loved, cherished and respected by his companions in the Noble Practice. He warms their hearts.

What are the five?

He has perfect morality; he abides observing restraint according to the fundamental Principles of Patimokkha; he adheres to right behaviour and lawful resort (in the quest for alms food); he sees danger even in the slightest faults; and he fully observes the precepts (of Discipline).

(He) has much learning; he retains learning and accumulates the teachings he has heard; these teachings are excellent in the beginning, excellent in the middle and excellent at the end; complete in meaning and phrasing; and they set out the Noble Practice which is utterly perfect and pure; he has heard a great deal of such teachings, remembers them, recites them fluently, reflects on them, and penetratingly comprehends them through Insight.

He has good speech; he has good words; he speaks politely with distinct and unblemished enunciation and with clearness of meaning.

He attains at will, without difficulty and without trouble, the four jhānas which are the products of utmost purity of mind and which bring bliss in this very life.

He remains in this very life knowing, realizing and attaining by himself, through Magga Insight, the emancipation of the mind and the emancipation by Insight which are free of āsavas, because of their extinction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is one who is loved, cherished and respected

by his companions in the Noble Practice. He warms their hearts. (Said the Bhagavā).

End of Piya Sutta,
the second in this Vagga.

3. SOBHANA SUTTA

Discourse on One Who Graces His Monastic Dwelling

233. Bhikkhus, the resident bhikkhu who is possessed of five factors graces his monastic dwelling.

What are the five?

He has perfect morality ...p... he fully observes the precepts (of the Discipline)

He has much learning ...p... he penetratingly comprehends them with wisdom.

He has good speech; he has good words. He speaks politely with distinct and unblemished enunciation and with clearness of meaning.

He is capable with these words of enabling those who approach him to realize (the benefits of)the Teaching, to become established in (the observance of) the Teaching, to be filled with enthusiasm for (the practice of) the Teaching, and to gladden them in (the practice of) the Teaching. He attains at will without difficulty, and without trouble, the four Jhānas which are the products of utmost purity of mind and which bring bliss in this very life.

Bhikkhus, the resident bhikkhu who is possessed of these five factors graces his monastic dwelling. (Said the Bhagavā).

End of Sobhana Sutta,
the third in this Vagga.

4. RAHŪPAKĀRA SUTTA**Discourse on One Who Greatly Benefits his Monastic Dwelling**

234. Bhikkhus, the resident bhikkhu who is possessed of five factors greatly benefits his monastic dwelling.

What are the five?

He has morality ...p... he fully observes the precepts (of the Discipline).

He has much learning ...p.... he penetratingly comprehends them with wisdom.

He mends what has been broken or damaged.

When a great many bhikkhus arrive from various countries, he approaches the lay disciple, and says to them: “Lay disciples, the bhikkhus have come (to this place) from various countries. Do perform meritorious deeds. Now is the time for doing meritorious deeds”.

He attains at will, without difficulty and without trouble, the four jhānas which are the products of utmost purity of the mind and which bring bliss in this very life.

Bhikkhus, a resident bhikkhu who is possessed of these five factors greatly benefits his monastic dwelling.

End of Bahūpakāra Sutta.

the fourth in this Vagga.

5. ANUKAMPA SUTTA, THE FIFTH**Discourse on Being Compassionate**

235. Bhikkhus, a resident bhikkhu who is possessed of five factors looks after the people with compassion.

What are the five?

He makes them observe the five moral precepts.

He makes them mindful of the Four Ariya Truths.

He approaches those who are sick and exhorts them to be mindful thus: “Let the disciples be mindful of (the Three Gems), which are worthy of special veneration”.

When a great many bhikkhus arrive from various countries, he approaches the lay disciples and says to them “Lay disciples, the bhikkhus who have come (to this place) are from various countries. Do perform meritorious deeds. Now is the time for doing meritorious deeds”.

He does not reject what is offered him out of conviction by the donors. He himself partakes of alms food, superior or inferior.

Bhikkhus, a resident bhikkhu who is possessed of these five factors looks after the people with compassion. (Said the Bhagavā).

End of Anukampa Sutta,
the fifth in this Vagga.

6. PATHAMA AVANṆĀRAHA SUTTA**First Discourse on One Undeserving of Praise**

236. Bhikkhus, the resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

Without intelligent investigation and penetration he speaks in praise of one who is undeserving of praise.

Without intelligent investigation and penetration, he speaks in disparagement of one who is deserving of praise.

Without intelligent investigation and penetration he shows conviction in that which is undeserving of conviction.

Without intelligent investigation and penetration he shows lack of conviction in that which is deserving of conviction.

He rejects the offerings that is made with conviction.

Bhikkhus, the resident bhikkhu who is possessed of these five factors, is reborn in niraya as if he is taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors, is reborn in the deva world as if he is taken and placed there.

What are the five?

With intelligent investigation and penetration, he speaks in disparagement of one who is undeserving of praise.

With intelligent investigation and penetration, he speaks in praise of one who is deserving praise.

With intelligent investigation and penetration, he shows lack of conviction in that which is not deserving of faith.

He does not reject the offering that is made with conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

End of Paṭhama Avaṇṇāraha Sutta,
the sixth in this Vagga.

7. DUTIYA AVANŇĀRAHA SUTTA

Second Discourse on One Undeserving of Praise

237. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

Without intelligent investigation and penetration, he speaks in praise of one who is undeserving of praise.

Without intelligent investigation and penetration, he speaks in disparagement of one who is deserving praise.

He is mean and stingy as regards monastic dwelling, and is too attached to it.

He is mean and stingy as regards kinsmen and followers and is too attached to them.

He rejects the offerings made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if taken and placed there.

What are the five?

With intelligent investigation and penetration, he speaks in disparagement of one who is not deserving of praise.

With intelligent investigation and penetration, he speaks in praise of one who is deserving of praise.

He is not mean and stingy as regards monastic dwelling and is not too attached to it.

He is not mean and stingy as regards kinsmen and followers and is not too attached to them.

He does not reject the offerings that is made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

End of Dutiya Avaṇṇāraha Sutta,
the seventh in this Vagga.

8. TATIYA AVAṆṆĀRAHA SUTTA

Third Discourse on One Undeserving of Praise

238. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

Without intelligent investigation and penetration, he speaks in praise of one who is undeserving of praise.

Without intelligent investigation and penetration, he speaks in disparagement of one who is deserving of praise.

He is mean and stingy as regards monastic dwelling.

He is mean and stingy as regards kinsmen and followers.

He is mean and stingy as regards his wealth.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if taken and placed there.

What are the five?

With intelligent investigation and penetration, he speaks in disparagement of one who is undeserving of praise.

With intelligent investigation and penetration, he speaks in praise of one who is deserving of praise.

He is not mean and stingy as regards monastic dwelling.

He is not mean and stingy as regards kinsmen and followers.

He is not mean and stingy as regards his wealth.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

End of Tatiya Avaṇṇāhara Sutta,
the eighth in this Vagga.

9. PAṬHAMA MACCHARIYA SUTTA

First Discourse on Stinginess

239. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

He is stingy as regards monastic dwelling.

He is stingy as regards kinsmen and followers.

He is stingy as regards his wealth.

He is stingy as regards his good looks and reputation.

He rejects the offerings made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if taken and placed there.

What are the five?

He is not stingy as regards monastic dwelling.

He is not stingy as regards kinsmen and followers.

He is not stingy as regards his wealth.

He is not stingy as regards his good looks and reputation.

He does not reject the offerings made out of conviction.

Bhikkhus, a resident bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there. (Said the Bhagavā).

End of Paṭhama MacchAriya Sutta,
the ninth in this Vagga.

10. DUTIYA MACCHARIYA SUTTA

Second Discourse on Stinginess

240. Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

What are the five?

He is stingy as regards monastic dwelling.

He is stingy as regards kinsmen and followers.

He is stingy as regards his wealth.

He is stingy as regards his good looks and reputation.

He is stingy as regards his knowledge.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in niraya as if taken and placed there.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if he is taken and placed there.

What are the five?

He is not mean and stingy as regards monastic dwelling.

He is not mean and stingy as regards kinsmen and followers.

He is not mean and stingy as regards his wealth.

He is not mean and stingy as regards his good looks and reputation.

He is not mean and stingy as regards his knowledge.

Bhikkhus, a resident bhikkhu who is possessed of five factors is reborn in the deva world as if he is taken and placed there.

End of Dutiya MacchAriya Sutta,
the tenth in this Vagga.

End of Āvāsika Vagga, the fourth Vagga.

Namo tassa Bhagavato arahato sammāśambuddhassa -

(xxv). v. DUCCARITA VAGGA

1. Paṭhama Duccarita Sutta
2. Paṭhama Kāyaduccarita Sutta
3. Paṭhama Vacīduccarita Sutta
4. Paṭhama Manoduccarita Sutta
5. Dutiya Duccarita Sutta
6. Dutiya Kāyaduccarita Sutta
7. Dutiya Vacīduccarita Sutta
8. Dutiya Manoduccarita Sutta
9. Sivathika Sutta
10. Puggalappasāda Sutta

(xxv). v. DUCCARITA VAGGA

1. PATHAMA DUCCARITA SUTTA

First discourse on Committing Evil

241. Bhikkhus, these are the five faults of one who commits evil.

What are the five?

He reproaches himself.

With intelligent investigation , the wise dispraise him.

His ill-fame arises and spreads.

He dies deluded.

After death and dissolution of his body, he reappears in the wretched destinations, in miserable existences, states of ruin and realms of continuous suffering.

Bhikkhus, these are the five kinds of faults of one who commits evil.

Bhikkhus, these are the five benefits of one who does good.

What are the five?

He does not reproach himself.

With intelligent investigation, the wise praise him.

His good fame arises and spreads.

He dies undeluded.

After death and dissolution of his body he reappears in the realm of devas, a happy destination.

Bhikkhus, these are the five benefits of one who does good.

End of Pathama Duccarita Sutta,
the first In this Vagga.

2. PAṬHAMA KAYADUCCARITA SUTTA**First Discourse on Committing Evil Bodily**

242. Bhikkhus, these are the five kinds of fault of one who commits evil bodily ...p...

The benefits of one who does good bodily ...p...

End of Paṭhama Kayaduccarita Sutta,
the second in this Vagga.

3. PAṬHAMA VACIDUCCARITA SUTTA**First Discourse on Committing Evil Verbally**

243. Bhikkhus, these are the five kinds of fault of one who commits evil verbally ...p...

The benefits of one who does good verbally ...p...

End of Paṭhama Vaciduccarita Sutta,
the third in this Vagga.

4. PAṬHAMA MANODUCCARITA SUTTA**First Discourse on committing Evil Mentally**

244. Bhikkhus, these are the five kinds of fault of one who commits evil mentally ...p... the benefits of one who does good mentally.

What are the five?

He does reproach himself.

With intelligent investigation, the wise praise him.

His good fame arises and spreads.

He dies undeluded.

After death and dissolution of his body, he reappears in the realms of devas, a happy destination.

Bhikkhus, these are the five benefits of one who does good mentally.

End of Paṭhama Manoduccarita Sutta,
the fourth in this Vagga.

5. DUTIYA DUCCARITA SUTTA

Second Discourse on Committing Evil

245. Bhikkhus, these are the five kinds of fault of one who commits evil.

What are the five?

He reproaches himself.

With (intelligent) investigation, the wise dispraise him.

His ill-fame arises and spreads.

He is devoid of the righteous dhamma.

He is established in the unrighteous dhamma.

Bhikkhus, these are the five kinds of fault of one who commits evil.

Bhikkhus, these are the five kinds of benefit of one who does good.

What are the five?

He does not reproach himself.

With (intelligent) investigation, the wise praise him.

His good fame arises and spreads.

He is free from the unrighteous dhamma.

He is established in the righteous dhamma.

Bhikkhus, these are the five kinds of benefit of one who does good. (Said the Bhagavā).

End of Dutiya Duccarita Sutta,
the fifth in this Vagga.

6. DUTIYA KĀYADUCCARITA SUTTA

Second Discourse on Committing Evil Bodily

246. Bhikkhus, these are the five kinds of fault of one who commits evil bodily ...p...

The benefits of one who does good bodily ...p...

End of dutiya Kāyaduccarita Sutta,
the sixth in this Vagga.

7. DUTIYA VACĪDUCCARITA SUTTA

Second Discourse on Committing Evil Verbally

247. Bhikkhus, these are the five kinds of fault of one who commits evil verbally ...p...

The benefits of one who does good verbally ...p...

End of Dutiya Vacīduccarita Sutta,
the seventh in this Vagga.

8. DUTIYA MANODUCCARITA SUTTA

Second Discourse on Committing Evil Mentally

248. Bhikkhus, these are the five kinds of fault of one who is given to evil mental acts ...p...

The benefits of one who does good are these five kinds.

What are the five.

He does not reproach himself.

With (intelligent) investigation, the wise praise him.

His good fame arises and spreads.

He is free from the unrighteous dhamma.

He is established in the righteous dhamma.

Bhikkhus, these are the five kinds of benefit of one who does good. (Said the Bhagavā).

End of Dutiya Manoduccarita Sutta,
the eighth in this Vagga.

9. SIVATHIKA SUTTA

Discourse on the Cemetery

249. Bhikkhus, these are the five kinds of fault of a cemetery.

What are the five?

It is unclean.

It has a foul smell.

It is dangerous.

It is where fierce ghosts live.

It is where a great many people lament.

These, bhikkhus, are the five kinds of fault of a cemetery.

Similarly, bhikkhus, these are the five kinds of fault of a person who is like a cemetery.

What are the five?

In this world, bhikkhus, certain persons are possessed of unclean bodily acts, unclean verbal acts and unclean mental acts. This I say, is the uncleanness of that person.

Bhikkhus, in the sense that the cemetery is unclean, I say that, that person is an example of the cemetery.

For that person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, his ill-fame arises and spreads. This I say is the foul smell of that person.

Bhikkhus, in the sense that the cemetery has a foul smell, I say that, that person is an example of the cemetery.

The person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, is given a wide berth by his companions in the Noble Practice, who cherish morality. This, I say is how that person is dangerous.

Bhikkhus, in the sense that the cemetery is dangerous, I say that, that person is an example of the cemetery.

Bhikkhus, the person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, lives with people like him. This I say is how that person is one who lives with fierce ghosts.

Bhikkhus, in the sense that the cemetery is where ghosts live, I say that, that person is an example of the cemetery.

Seeing the person who is possessed of unclean bodily acts, unclean verbal acts and unclean mental acts, his companions in the Noble Practice who cherish morality exclaim in dismay: We have to live with such persons. How miserable we are

(on that account)! This, I say is how that person is where people lament. Bhikkhus, in the sense that the cemetery is where many people lament, that person is an example of the cemetery.

Bhikkhus, these are the five kinds of fault of the person who is like the cemetery (Said the Bhagavā).

End of Sivathika Sutta,
the ninth in this Vagga.

10. PUGGALAPPASĀDA SUTTA

Discourse on Devotion to a Person

250. Bhikkhus, these are the five kinds of fault of being devoted to a person.

What are the five?

Bhikkhus, in case one to whom another is devoted is expelled (from the community of bhikkhus), on account of an 'expellable' offence under the Vinaya rules, his devotee is likely to be affected thus: "The Saṃgha has expelled the one to whom I am devoted and whom I cherish". And he will be greatly disaffected towards the bhikkhus .

Bhikkhus, when the devotee becomes greatly disaffected towards the community of bhikkhus, he does not approach any other bhikkhu; when he does not approach any other bhikkhu, he does not hear the righteous dhamma; and when he does not hear the righteous dhamma, there is for him a decline in the righteous dhamma.

Bhikkhus, this is the first fault of being devoted to a person.

And again, bhikkhus, in case one to whom another is devoted is made to stay, by Saṃgha, at end of the place

occupied by the bhikkhus, on account of an offence under the Vinaya rules requiring such assignment of place, his devotee is likely to be affected thus: “The one to whom I am devoted and whom I cherish is made to stay, by the Saṃgha, at end of the place occupied by the bhikkhus”. And he will be greatly disaffected towards the bhikkhus .

Bhikkhus, when the devotee becomes greatly disaffected towards the community of bhikkhus, he does not approach other bhikkhus; when he does not approach any other bhikkhu he does not hear the righteous dhamma; when he does not hear the righteous dhamma there is for him a decline in the righteous dhamma.

Bhikkhus, this is the second fault of being devoted to a person.

And again bhikkhus, in case the one to whom another is devoted leaves and departs for another place ...p...

In case the one to whom another is devoted forsakes the Saṃgha ...p...

In case the one to whom another is devoted dies, the devotee is likely to be affected thus: “The one to whom I am devoted and whom I cherish, is dead”. He does not approach any other bhikkhu; when he does not approach any other bhikkhu, he does not hear the righteous dhamma; when he does not hear the righteous dhamma there is for him a decline in the righteous dhamma.

Bhikkhus, this is the fifth fault of being devoted to a person.

Bhikkhus, these are the five kinds of faults of being devoted to a person. (Said the Bhagavā).

End of Puggalappasāda Sutta,
the tenth in this Vagga.

End of Duccarita Vagga, the fifth Vagga.

Namo tassa Bhagavato arahato sammāsambuddhassa

(xxvi). vi. UPASAMPADĀ VAGGA

1. Upasampādetabba Sutta
2. Nissaya Sutta
3. Sāmaṇera Sutta
4. Pañca Macchariya Sutta
5. Macchariyappahāna Sutta
6. Paṭhama Jhāna Sutta
- 7-13. Dutiya Jhāna Sutta
8. Asekha Sutta
9. Cātuddisa Sutta
10. Arañña Sutta

(xxvi). vi. UPASAMPADĀ VAGGA

1. UPASAMPĀDETABBA SUTTA

Discourse on One who is Qualified as a Preceptor

251. Bhikkhus, a bhikkhu who is possessed of five factors can (act as preceptor) and raise a novice to the state of a bhikkhu.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of the groups of morality which is one of the mental properties of an Ariya, who has completed training himself (i.e. Arahāt).

He is possessed of the group of concentration which is one of the mental properties of an Ariya who has completed training himself (i.e. Arahāt).

He is possessed of the group of wisdom which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of Emancipation from the defilements, which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the Reviewing Knowledge that can reflect on Arahatta-Fruition which is one of the mental properties of an Ariya who has completed training himself.

Bhikkhus, a bhikkhu who is possessed of these five factors can act as preceptor and raise a novice to the status of a bhikkhu. (Said the Bhagavā).

End of the Upasampādetabba Sutta,
the first in this Vagga.

2. NISSAYA SUTTA

Discourse on the Teacher who Provides Tutelage

252. Bhikkhus, a bhikkhu who is possessed of five factors can act as teacher and provide tutelage.

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of morality which is one of the properties of an Ariya who has completed training himself ...p...

He is possessed of Reviewing Knowledge that can reflect on Arahatta-Fruition, which is one of the mental properties of an Ariya who has completed training himself

Bhikkhus, a bhikkhu who is possessed of these ...p... provide tutelage. (Said the Bhagavā).

End of Nissaya Sutta,
the second in this Vagga.

3. SĀMAṆERA SUTTA

Discourse Concerning Sāmaṇera

253. Bhikkhus, a bhikkhu who is possessed of five factors is deserving of being attended on by a sāmaṇera (novice in the Order of bhikkhus).

What are the five?

In this Teaching, bhikkhus, a bhikkhu is possessed of the group of morality which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the group of concentration which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the group of wisdom which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of emancipation from the defilements which is one of the mental properties of an Ariya who has completed training himself.

He is possessed of the Reviewing Knowledge that can reflect on Arahatta-Fruition and that is one of the mental properties of an Ariya who has completed training himself.

Bhikkhus, a bhikkhu who is possessed of these five factors is deserving of being attended on by a sāmaṇera.

End of Sāmaṇera Sutta,
the third in this Vagga.

4. PAÑCA MACCHARIYA SUTTA

Discourse on the Five Kinds of Stinginess

254. Bhikkhus, stinginess are of these five kinds.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, stinginess are of these five kinds.

Bhikkhus, of these five kinds of stinginess, the one relating to knowledge is detestable. (Said the Bhagavā).

End of Pañca Macchariya Sutta,
the fourth in this Vagga.

5. MACCHARIYAPPAHĀNA SUTTA**Discourse on Dispelling Stinginess**

255. Bhikkhus, in order to dispel the five kinds of stinginess without remainder, the Noble Practice of Purity should be taken up.

What are the five?

In order to dispel stinginess as to monastic dwelling without remainder, the Noble Practice of Purity should be taken up.

Stinginess as to kinsmen and supporters ...

Stinginess as to one's wealth ...

Stinginess as to one's good looks ...

In order to dispel stinginess as to one's knowledge without remainder, the Noble Practice of Purity should be taken up.

Bhikkhus, in order to dispel these five kinds of stinginess without remainder, the Noble Practice of Purity should be taken up. (Said the Bhagavā).

End of Macchariyappahāna Sutta,
the fifth in this Vagga.

6. PAṬHAMA JHĀNA SUTTA**Discourse on the First Jhāna**

256. Bhikkhus, without giving up these five factors one may not attain to and abide in the first jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, without giving up these five factors one may not attain to and abide in the first Jhāna.

Bhikkhus, by giving up these five factors one may attain to and abide in the first Jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, by giving up these five factors one may attain to and abide in the first jhāna. (Said the Bhagavā).

End of Paṭhama Jhāna Sutta,
the sixth in this Vagga.

7-13. SECOND DISCOURSE BEGINING WITH DUTIYA JHĀNA SUTTA

Dutiya Jhāna Sutta and six Other Suttas

257-263. Bhikkhus, without giving up these five factors one may not attain to and abide in the second jhāna ...p...

May not attain to and abide in the third jhāna ...p...

May not attain to and abide in the fourth jhāna ...p...

May not realize Sotāpatti-fruition.

May not realize Sakadāgāmi-fruition.

May not realize Anāgāmi-fruition.

May not realize Arahatta-fruition.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, without giving up these five factors one may not realize Arahatta-fruition.

Bhikkhus, by giving up these five factors, one may attain to and abide in the second jhāna ...p... may attain to and abide in the third jhāna ... may attain to and abide in the fourth jhāna ... may realize Sotāpatti-fruition ... may realize Sakadāgāmi-fruition ... may realize Anāgāmi-fruition ... may realize Arahatta-fruition.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Stinginess as to one's knowledge.

Bhikkhus, by giving up these five factors one may attain to Arahatta-fruition.

End of seven suttas beginning with
the Second Jhāna Sutta, the thirteenth.

14. APARA PAṬHAMA JHĀNA SUTTA

The Next Discourse on the First Jhāna

264. Bhikkhus, without giving up these five factors one may not attain to and abide in the first Jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus, without giving up these five factors, one may not attain to and abide in the first Jhāna.

Bhikkhus, by giving up these five factors, one may attain to and abide in the first Jhāna.

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking in a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus, by giving up these five factors, one may attain to and abide in the first jhāna.

End of Aparā Paṭhama Jhāna Sutta,
the fourteenth.

15-21. Seven Discourses Beginning with Aparā Dutiya Jhāna Sutta

265-271. Bhikkhus, without giving up these five dhammas, one may not attain to and abide in the second jhāna ...

The third jhāna ...

The fourth jhāna ...

Sotāpatti-fruit ...

Sakādagami-fruit ...

Anāgāmi-fruit ...

Arahatta-fruit ...

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus, without giving up these five factors one may not realize Arahatta-fruit.

Bhikkhus, by giving up these five factors one may attain to and abide in the second jhāna.

The third jhāna ...

The fourth jhāna ...

Sotāpatti-fruit ...

Sakādagami-fruit ...

Anāgāmi-fruit ...

Arahatta-fruit ...

What are the five?

Stinginess as to monastic dwelling.

Stinginess as to kinsmen and supporters.

Stinginess as to one's wealth.

Stinginess as to one's good looks and reputation.

Lacking a sense of gratitude and failing to repay the debt of gratitude.

Bhikkhus by giving up these five factors, one may realize Arahatta-fruition.

End of Seven Discourses Beginning with Aparā Dutiya Jhāna, the twenty first.

End of Upasampadā Vagga,
the sixth Vagga.

Namo tassa Bhagavato arahato sammā sambuddhassa

i. SAMMUTI PEYYĀLA

1. Bhattuddesaka Sutta
- 2-14. Thirteen Discourses beginning with
Senāsanapaññāpaka Sutta

i. SAMMUTI PEYYĀLA

1. BHATTUDESAKA SUTTA

Discourse on the One in Charge of Assigning Bhikkhus for Meals

272. Bhikkhus, a bhikkhu who is possessed of these five factors should not be designated as director for assignment of bhikkhus for meals.

What are the five?

He is partial through his own desire.

He is partial through anger.

He is partial through ignorance.

He is partial through fear.

He does not know if he has assigned someone or not.

Bhikkhus, a bhikkhu who is possessed of five factors should not be designated as the director for assignment of bhikkhus for meals.

Bhikkhus, a bhikkhu who is possessed of the five factors should be designated as director for assignment of bhikkhus for meals.

What are the five?

He is not partial through his own desire.

He is not partial through anger.

He is not partial through ignorance.

He is not partial through fear.

He knows if he has assigned someone or not.

Bhikkhus, a bhikkhu who is possessed of these five factors should be designated as director for assignment of bhikkhus for meals.

Bhikkhus, a bhikkhu who is possessed of five factors though designated as the director for assignment of bhikkhus for meals, should not be asked to function ...p...

Designated, he should be asked to function.

He should be known as a foolish bhikkhu ...

He should ~~be~~ known as a wise bhikkhu ...

He goes about digging up and destroying himself ...

He does not go about digging up and destroying himself ...

He reappears in niraya as if he is taken and placed there.

He reappears in the deva world as if he is taken and placed there.

What are the five?

He is not partial through his own desire.

He is not partial through anger.

He is not partial through ignorance.

He is not partial through fear.

He knows if he has assigned someone.

Bhikkhus, a bhikkhu who is designated as the director for assignment of bhikkhus for meals and who is possessed of these five factors reappears in the deva world as if he is taken and placed there.

End of Bhattuddesaka Sutta,
the first in this Vagga.

2-14. THIRTEEN DISCOURSES BEGINNING WITH SENĀSANAPAÑÑĀPAKA SUTTA

273-285. Bhikkhus, a bhikkhu who is possessed of five factors should not be designated as one in charge of preparing monastic living quarters ...p...

He does not know if monastic living quarters has been prepared or not ...p...

He should be designated as one in charge of preparing monastic living quarters ...p...

He knows if monastic living quarters has been prepared or not ...p...

He should not be designated as one in charge of allotting monastic living quarters ...p...

He does not know if monastic living quarters have been allotted or not.

He should be designated as one in charge of allotting monastic living quarters ...p...

He knows if monastic living quarters have been allotted or not ...p...

He does not know if the monastic property is secure or not ...p...

He should not be designated as one who is in charge of accepting robes ...p...

He does not know if the robes have been allotted or not ...p...

He should be designated as one in charge of accepting robes ...p...

He knows if the robes have been accepted or not.

He should not be designated as the distributor of robes ...p... he does not know if the robes have been distributed or not.

He should be designated as the distributor of robes ...p... he knows if the robes have been distributed or not.

He should not be designated as the distributor of rice gruel ...p... he should be designated as the distributor of rice gruel ...p...

He should not be designated as the distributor of fruits ...p... he should be designated as the distributor of fruits ...p...

He should not be designated as the distributor of eatables ...p... he does not know if the eatables have been distributed or not.

He should be designated as the director of eatables ...p... he knows if the eatables have been distributed or not.

He should not be designated as one in charge of throwing away small quantities of unusable things ...p... he does not know if the small quantities of unusable things should be thrown away or not.

He should be designated as one in charge of throwing away small quantities of unusable things ...p... he knows if the small quantities of unusable things have been thrown away or not.

He should not be designated as one in charge of allotting cloaks for use in the rainy season ...p... he does not know if the cloaks have been distributed or not.

He should be designated as one in charge of allotting cloaks for use in the rainy season ...p... he knows if cloaks have been allotted or not.

He should not be designated as one in charge of allotting alms-bowl ...p... he does not know if the alms-bowl has been allotted or not.

He should be designated as one in charge of allotting alms bowls. ...p... he knows if the alms bowls have been allotted or not.

He should not be designated as the supervisor of the monastic compound keeper ...p... He should be designated as the supervisor of the monastic compound keeper ...p...

He should not be designated as the supervisor of sāmaṇeras (novices in the Saṃgha) ...p... he should be designated as the supervisor of sāmaṇeras (novices in the Saṃgha) ...p...

The bhikkhu who has been designated as supervisor of samaneras should not be asked to function ...p... the bhikkhu who has been designated as supervisor of samaneras should be asked to function.

He should be known as a foolish supervisor of samaneras (novices in the Order) ...p...

He should be known as the wise supervisor of samaneras (novices in the Saṃgha) ...

He goes about digging up and destroying himself ...

He does not go about digging up and destroying himself ...

He reappears in niraya as if taken and placed there.

He reappears in the deva world as if taken and placed there.

What are the five?

He is not partial through his own desire.

He is not partial through anger.

He is not partial through ignorance.

He is not partial through fear.

He knows if he has assigned samaneras or not.

Bhikkhus, a bhikkhu who is designated as supervisor of the samaneras and who is possessed of these five factors reappears in the deva world as if taken and placed there.

End of thirteen discourses beginning with

Senāsakapaññāpaka Sutta

End of Sammuti Peyyāla

Namo tassa Bhagavato arahato sammāśambuddhassa

ii. SIKKHĀPADA PEYYĀLA

1. Bhikkhu Sutta
- 2-7. Discourses beginning with the Bhikkhunī Sutta
8. Ājīvaka Sutta
- 9-17. Discourses beginning with the Nigaṇṭha Sutta

SIKKHĀPADA PEYYALA

1. BHIKKHU SUTTA

Discourse on the Bhikkhu

286. Bhikkhus, a bhikkhu who is possessed of five factors reappears in niraya as if taken and placed there.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to indulging in sex.

He is given to speaking what is not true.

He is given to taking fermented beverages which cause heedlessness.

Bhikkhus, a bhikkhu who is possessed of these five factors reappears in niraya as if taken and placed there.

Bhikkhus, a bhikkhu who is possessed of these five factors is reborn in the deva world as if taken and placed there.

What are the five?

He abstains from taking the life of living beings.

He abstains from taking what is not given.

He abstains from indulging in sex.

He abstains from speaking what is not true.

He abstains from taking fermented beverages which cause heedlessness.

Bhikkhus, a bhikkhu who is possessed of these five factors reappears in the deva world as if taken and placed there.

End of Bhikkhu Sutta,
the first in this Vagga.

2-7. DISCOURSES BEGINNING WITH THE BHIKKHUNĪ SUTTA

287-292. Bhikkhus, a bhikkhunī ...p... a probationer bhikkhunī ...p... a male novice ...p... a female novice ...p... a male lay devotee...p... a female lay devotee who is possessed of five factors reappears in niraya as if taken and placed there.

What are the five?

She is given to taking the life of living beings.

She is given to taking what is not given.

She is given to committing sexual misconduct.

She is given to speaking what is not true.

She is given to taking fermented beverages which cause heedlessness.

Bhikkhus, the female lay devotee who is possessed of five factors reappears in niraya as if taken and placed there.

Bhikkhus, a female lay devotee who is possessed of five factors reappears in the deva world as if taken and placed there.

What are the five?

She abstains from taking the life of living beings.

She abstains from taking what is not given.

She abstains from committing sexual misconduct.

She abstains from speaking what is not true.

She abstains from taking fermented beverages which cause heedlessness.

Bhikkhus, a female lay devotee who is possessed of these five factors reappears in the deva world as if taken and placed there.

End of six discourses beginning with the Bhikkhunī Sutta.

8. ĀJĪVAKA SUTTA**Discourse on a Naked Ascetic**

293. Bhikkhus, a naked ascetic who is possessed of five factors reappears in niraya as if taken and placed there.

What are the five?

He is given to taking the life of living beings

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is given to taking fermented beverages which cause heedlessness.

Bhikkhus, a naked ascetic who is possessed of these five factors reappears in niraya as if taken and placed there.

End of Ājīvaka Sutta,
the eighth in this Vagga.

**9-17. DISCOURSES BEGINNING WITH THE
NIGAṆṬHA SUTTA**

294-302. Bhikkhus, a Nigaṇṭha who is possessed of five factors, a Munda, a disciple of Nigaṇṭha, a wandering ascetic partially wearing clothes, and believers in other faiths, namely, Jaṭila, Paṛibbājaka, Māgaṇḍika, Tedaṇḍika, Aruddhaka, Gotamaka, Devadhammika, reappears in niraya as if taken and placed there.

What are the five?

He is given to taking the life of living beings.

He is given to taking what is not given.

He is given to committing sexual misconduct.

He is given to speaking what is not true.

He is given to taking fermented beverages which cause heedlessness,

Bhikkhus, a Devadhaminika who is possessed of these five factors reappears in niraya as if taken and placed there.

End of nine discourses beginning with
the Nigaṇṭha Sutta.

Namo tassa Bhagavato arahato sammāsambuddhassa

iii. RĀGA PEYYĀLA

iii. RĀGAPEYYĀLA SUTTA

303. Bhikkhus, in order to comprehend attachment (rāga) with insight, the five factors should be developed.

What are the five?

The perception of foulness.

The perception of death.

The perception of fault.

The perception of loathsomeness of nutriment.

The perception of weariness of all the world.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (1)

304. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The perception of impermanence.

The perception of non-self.

The perception of death.

The perception of loathsomeness of nutriment.

The perception of weariness of all the worlds.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (2)

305. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The perception of impermanence.

The perception of dukkha in impermanence.

The perception of non-self in dukkha.

The perception of abandoning.

The perception of non-attachment.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (3)

306. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The faculty of Conviction, the faculty of Endeavour, the faculty of Mindfulness, the faculty of Concentration, the faculty of Wisdom.

Bhikkhus, in order to comprehend attachment with insight the five factors should be developed (it is said). (4)

307. Bhikkhus, in order to comprehend attachment with insight, the five factors should be developed.

What are the five?

The power of Conviction, the power of Endeavour, the power of Mindfulness, the power of Concentration, the power of Wisdom.

Bhikkhus, in order to comprehend attachment with insight, these five factors should be developed (it is said). (5)

308-1151. Bhikkhus, in order to comprehend attachment with discrimination, to put an end to it entirely, to abandon it, to exhaust it, to destroy it, to be free from attachment, to make it extinct, to be relinquished, to discard it entirely, five factors should be developed.

In order to comprehend accurately hatred... bewilderment ... anger ... grudge ... denigrating others ... improper rivalry ... envy ... stinginess ... deception... hypocrisy ... disparaging others ... conceit ... arrogance ... vanity ... and heedlessness, to comprehend them with insight, to comprehend them accurately, to put an end to them, to abandon them, to exhaust them, to destroy them, to be free from attachment, to

make them extinct, to renounce them and to renounce them entirely five factors should be developed. (6-849)

What are the five?

The power of Conviction.

The power of Endeavour.

The power of Mindfulness.

The power of Concentration.

The power of Wisdom.

Bhikkhus, in order to renounce heedlessness entirely, these five factors should be developed (it is said). (6-850).

End of Rāgapeyyāla

END OF THE PAÑCAKA NIPĀTA

INDEX

The figures indicate paragraph numbers

A

Abhinam: Repeated; reflection	54
Abhinhapaccavekkhitabba: Reflection that should constantly be made ...	54
Ādheyyamukkho: One who believes and accepts everything that is told about others.	141
Agārava: Lack of respect	9, 10, 21, 22
Agga Vipāka: The greatest advantage.	32
Aggi: Fire, warming oneself before a fire	219
Aggitova: on account of fire	41
Āghāta: Animosity	161
Āghātapativinaya: Dispelling animosity	161, 162
Ājīvaka: A naked ascetic	293
Akkhama: Inability to resist [sense objects]	139
Akkhanti: Being impatient to be grudging	215, 216
'Akkosaka: Apt to abuse	211
Akkosakaparibhāsaka: A bhikkhu who is apt to abuse his companions in the Noble Practice	211
Akuppa dhamma: Unshakeable dhamma	95
Akusalarasi: Group or mass of demeritorious dhammas. viz., sense desire, ill-will, sloth and torpor, restlessness and worry and uncertainty.	52
Alabhaniyāni: Things which cannot be wished for [by anyone]	48, 49, 50
Anagatabhaya: Dangers of the future	77, 78, 79, 80
Ānanda: The Venerable Ānanda, a chief disciple of the Buddha	106

- Anathapindika: One of the most well-known householders of Sāvatthī; the donor of Jetavana monastery, also mentioned in many other suttas 1
- Ānnāpānasati: Mindfulness of in-breathing and out-breathing 96, 97
- Anayussa: Causes of short life. 125, 126
- Antarakathā: Unfinished talk 143
- Antojano: Members of the family or household, viz., wife and children, relatives etc 40
- Anuggahita, Anuggaha: Assistance 25
- Apāsadika: One not worthy of esteem 217, 218
- Appamsupati: Sleeping little, remaining wide awake 137
- Araññaka: Forest dweller 98, 181
- Ariya disciple: 14
- Ariyākantani: [Moral precepts] cherished by the Ariyas 32
- Asavakkhaya: Extinction of aśavas [moral intoxicants] 70
- Asekha: An Arahāt, an Ariya who has completed the training for Arahātship 108
- Assaddha: Lacks confidence [saddha]; one who lacks confidence 84
- Assajāñiyā: Thoroughbred steed. Simile of the thoroughbred 203
- Assutavāta: An uninformed [ignorant] worldling 48
- Atinivāsa: Long sojourning. Faults of long sojourning 223
- Atiyācanaka: Excessively fond of making requests 111
- Atthaññu: Knows what is of benefit 131, 132
- Atthikaṅkalupama: Like a skeleton of bones 76
- Avajanati: Scorning; to be scornful 141
- Avaññāraha: Undeserving of praise 236, 237, 238

- Āvāsika: Resident bhikkhu who does not
fulfil his duties; a resident bhikkhu who fulfils
his duties. 231
- Ayu: Longevity
- Ayukāmo; One who desires longevity 37, 43

B

- Bahubhāni : Talkative 214
- Bala: Power or Stength
- The five powers 204
 - The five powers of the Tathāgata 11
 - The five powers of an Ariya under training [Sekha] 12
- Bhaṇḍaṇakāraka: One who causes dispute 212
- Bhattuddasaka; One in charge of assignment
of persons for meals 272
- Bhoga: Wealth,
- Five kinds of fault of wealth,
 - Five kinds of benefit of wealth. 227
- Bhojana: Alms food
- Advantages of giving alms food as an act of charity 37
- Bodhisatta: Buddha -to-be 68

C

- Cakkānūvuttana: Turning the Wheel Treasure 131, 132
- Cakkavatti: Universal Monarch; the five attributes 131
- Candāla: Outcasts, beggars 175
- Cankama: Walking up and down; five advantages 29
- Catuddisā: The four quarters 109
- Cavana: Fall away, disappears 8
- Cetokhila: Spikes to the mind 205
- Cetovimutti: Emancipation of the mind;
- Cetovimutti-phala: Benefit of Emancipation
of the mind 71, 72

Cīvara: Robes made out of rags collected from dust heaps	182
Codanā: Rebuke, reproof, reproach	167

D

Dāna: Charity, acts of charity	31
Dānanisamsa; Benefits of giving	35
Kāladāna: Timely giving of charity	36
Asappurisdāna: Charity by the non-virtuous	147
Sappurisdāna: Charity by the virtuous	148
Dantokaṭṭha: A toothstick	208
Datthabba: To be seen, to be discerned	15
Dhammaraja: The king who reigns according to the Dhamma	133
Dhammassavana: Hearing the Dhamma, benefits of listening to the dhamma	202
Dhammavihari; One who abides with the Dhamma	73, 74
Dhana: Wealth	
Dhutaṅga: Ascetic Practices.	
The dhutaṅga precepts are based essentially on austerity practices, such as dwelling in the forest, dwelling in a cemetery, dwelling in the open, partaking alms-food at one sitting etc	181 to 186
Dīghacarika: Long journey	221, 222
Dona: A brahmin. Definition of a brahmin	192
Duccarita: Committing evil:	245
Kāyaduccarita: (Committing evil bodily);	246
Vacīduccarita: (Committing evil verbally),	247
Manoduccarita: (Committing evil mentally).	248
Dukkathā; Bad speech	157
Dukkha: Misery, suffering	3

Duppativinodaya: Things difficult to get rid of	160
Dussila: No morality, immoral	24

G

Gihi: Layman; a layman who observes the five moral precepts	179
Gilāna: A sick person	121
Gita: A song; singing;	
Gitassara; In a singing voice	209

H

Hita: Good; beneficial	17, 18, 19, 20
------------------------	----------------

I

Iddhi:: Psychic power.	
Iddhipāda: Bases of psychic power	67, 68
Issukini: A jealous bhikkhuni	117
Ittha: Desirable things	43

J

Jhāna: Mental absorption	256, 257, 264, 265
--------------------------	--------------------

K

Kakudha Thera: Son of Koliya; a personal attendant of the Venerable Mahāmoggallāna	100
Kāma: Sensual pleasures	7
Kaṇhasappa: Cobra	229, 230
Kathā: Discussion, discourse	97
Kuhaka: Deceitful pretensions	83

- Kulupaka: One who frequents houses, one who
 associates much with a family 111, 225, 226
 Kūta: Pinnacle 12, 16

L

- Licchavi: A race of Indian
 princes, also called Vajji 58

M

- Maccharinī: A stingy bhikkhuni 115
 Macchariya: Stinginess 224, 239, 240
 Mahācora: The great robber 103
 Mahāmoggallāna: A chief disciple of the Buddha 100
 Mahānama: Proper noun; A Licchavi prince 58
 Mahāsupina: The Great Dream: the dreams
 dreamt by the Buddha when he was still
 a bodhisatta 196
 Manapadayi: Giving what is pleasing 44
 Mātāputta: Mother and son 55
 Micchāditthi: Wrong view 118
 Micchāvācā: Wrong speech 119
 Micchāvāyama: Wrong effort 120
 Mitta: Companions; friends 146
 Mutthassati: Without mindfulness; forgetful 210

N

- Nibbada, Nibbindati: Disillusionment; to be
 wearied of or disgusted with 69
 Niraya: Realms of continuous suffering;
 factors leading to rebirth in Niraya 145, 173, 286,
 289, 293, 294

Nirodha: Cessation;	
Nirodha Samapatti: Cessation of perception and sensation	166
Nissāraṇīya: Liberation; escape; conditions for liberation	200
Nīvarana or Āvarana: Obstruction, hindrance	51

P

Pacchāsamaṇa: An attendant bhikkhu	112
Panhapuccha: Asking questions	165
Parikuppa: Destruction; ruin. Factors leading to miserable existences	129
Patisambhidā: discriminative knowledge;	
Patisambhidapatta; One who has attained discriminative knowledge	86
Patthanā: Aspiration; aspiration to kingship, heir apparentship, to extinction of asavas	135, 136
Phāsuvihara: Abiding in comfort	94, 105
Pīti: Delightful satisfaction	176
Pīya: On being loved	232
Puggalappasāda: Devotion to a person	256
Puññabhisanda: Outflow of meritorious deeds	45
Putta: Children; duties of children towards parents	39

R

Rāga: Attachment	303
Ragapeyyala	303
Rājā: Rulers	178

S

Saddhama: The true Dhamma; Dhamma of the Virtuous	151
--	-----

- Saddhamasammosa: Corruption of the Dhamma
of the Virtuous 154, 155, 156
- Sajīva: Bhikkhu precepts; questions and answers
on Bhikkhu precepts 66
Observing the bhikkhu precepts 164
- Sākacchā: Discussion; one who is worthy of
engaging In discussion of the dhamma 65, 163
- Samādhi: Concentration,
- Samadhi Sutta: Discourse on concentration 27
- Samaṇera: A novice in the Order of Bhikkhus 253
- Samanasukha: Happiness of a bhikkhu 128
- Samaya: Time; time for meditation; not the time
for meditation 54
- Samaya Vimutta: Moment [time] of freedom
or liberation 149, 150
- Samkhitta: In brief
- Samkhitta Sutta: Discourse in brief 113
- Sammāsamādhi: Right concentration
Pañcangika Sāmmāsamadhi: Right concentration
of the Ariya that has five constituents 28, 113
- Sammaṭṭaniyāma; Stable and permanent Dhamma,
the true Dhamma 151, 152, 153
- Sampadā: Accomplishment 91, 92
- Sanna: Perception 61, 62
- Sappurisa: Righteous; Virtuous 42
- Sarajja: Distress; timidity; shyness 101, 158, 171
- Sāriputta: The Venerable Sāriputta; the chief
disciple of the Buddha 132
- Sekkhas: Ariyas who are training themselves
for Arahatsip 189, 190
- Sekkhabala: Power of a sekkha 1
- Sekkha: Discipline 5
- Senāsanapannapaka; One in charge of preparing
monastic living quarters 273-285

Sīha: A lion; Simile of the lion	99
Sikkhāpada: Moral precepts; moral training	
Sikkhapada peyyala	286
Sīla: Morality	107, 168, 213
Sivathika: Cemetery; faults of a cemetery	249
Sobhana: One who graces his monastic dwelling	234
Sota: Hearing; obeying	140
Sukhamala: Delicate; graceful; refined and gentle samana	104
Sutadhara: One who retains the teaching	96

T

Thera: Senior bhikkhu; discourse on theras	88
Treasure: Five kinds of rare treasure viz;- Elephant treasure; Horse Treasure; Gem Treasure; Queen Treasure and Rich Man Treasure	143

U

Uggaha: grandson of householder Mendeka	33
Upajjhāya: Preceptor; spiritual teacher	56
Upakkilesa: Impurities; impurities of gold; impurities of the mind	23
Upatthāka: Attending on the sick; an attendant of the sick	123. 124
Ussankita: Suspicious; distrustful	102
Ussurabhata: Meals cooked late in the morning	222

V

Vācā: Speech; well spoken speech; ill spoken speech	198
Vaddhi: Prosperity	63, 64

Vanijjā: Trading; Five kinds which one should not engage in	177
Vaṇṇanā: Eulogizing ; speaks in praise of	116
Vassa: Rains; rainy season	197
Vimutta: Emancipation; liberation	
Vimuttāyatana: Condition for emancipation	26
Vinaya: Disciplinary rules for bhikkhus.	
Vinaya offence: Breach of Vinaya rules [āpatti]	142
Vinibandha: Bondage [of the mind]	206
Visārada: Confidence; one who has confidence in ruling over the household	172
Vitāraga: Free from attachment; one who is free from attachment	82
Vitthata: Detail	
Vitthata Sutta: Discourse in detail	2, 14
Vuddhapabbajita: The bhikkhu who has entered the Order late in life	59, 60
Vyakarana: Declaration; claim; claim to Arahatsip	93
Vyasana: Destruction	130

W

Wheel Treasure; turning the Wheel Treasure	131, 132
--	----------

Y

Yodha: A warrior; a soldier	75, 76
-----------------------------	--------

